The Brethren
Evangelist
January 1984

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The earth is the Lord's,
and the fulness thereof.
see page 6

Also in this issue
Readership Survey

by Dale R. Stoffer

The Church: A Covenanting Community

"GOD wants no compulsory service. On the contrary he loves a free, willing heart that serves him with a joyful soul and does what is right joyfully." These words, written in 1560 by an Anabaptist leader, Claus Felbinger, capture a truth that is basic to Brethren thought and to all so-called "believers' churches."

Believers' churches (Baptists, Mennonites, Quakers, Disciples of Christ, Brethren, etc.) hold that only those people who have made a conscious, willing commitment of their lives to Jesus Christ should comprise His church.

This position is to be contrasted with that held by churches which baptize infants (Catholic, Lutheran, Presbyterian, Methodist). These groups consider a person worthy of being a member of God's people through baptism simply by being born into a family which is part of the church. At issue is how one becomes a part of God's people: by being born into a church family or by making a conscious, responsible decision for Christ.

As Brethren we have held that being part of a Christian family is no guarantee that a child will also become a Christian (see Jn. 1:12-13). Becoming a child of God is reserved for those who are able to respond in faith. Of course, saving faith includes not only belief in who Jesus is, but also a commitment to lead a life characterized by trust in God and obedience to Jesus' words. The church, therefore, should be composed only of those who have consciously committed themselves to such a walk of faith.

I personally believe the early Brethren showed great wisdom in not pressuring young children to make a decision for Jesus Christ and be baptized. They wanted their children to wait until they were old enough to realize the full implications of what they were doing.

Though young children may have a knowledge of who Jesus is, they do not have the maturity to understand what is involved in recognizing Him as Lord of *all* their lives. As Brethren we believe that children who have not yet reached this "age of accountability" (which varies from child to child) are covered by God's grace given through Jesus Christ. (See Lk. 18:16. For evidence of such an age of accountability, see Gen. 8:21; Deut. 1:39; Isa. 7:1 16; Rom. 7:9).

Scripture indicates that our response of fait and its outward testimony in baptism can be see as pledges of our commitment to God (see I Pe 3:21), as well as a means of bonding us to H people (see I Cor. 12:13). Our public profession faith and our baptism can thus be seen as a co enant on our part with God and His people to l faithful to our commitments. God and the chur become witnesses of this pledge, as well as sourc of loving support and guidance.

We have frequently observed that it is Goc primary purpose in human history to form a peop for His own glory and possession. It is out of th gracious, loving desire (note Deut. 7:6-8) that I has entered into various covenants with individ als and groups. In nearly every one of these cc enants (the covenant with Noah is an exceptio two themes are prominent: God's gracious blessi and His call to faithfulness. (See, for examp Gen. 12:1-3 and 17:1-8; Deut. 7:6-11; II Sam. 7:8- and I Kgs. 6:11-13.)

This same interplay of God's gracious blessi and His call to faithfulness can be seen in the n covenant as well (note Col. 3:1-11; I Pet. 2:9-12). the passage from I Peter one of the prominent sponsibilities we have as God's people is to p claim His excellencies (v. 9). In other words, are to show forth God's nature by the testimony our lives and words.

As the church, we do this by remaining faith to the pledges we individually made at the time conversion. These commitments should never taken lightly. Indeed, the more we keep them mind, the more prominent they will be in our liv The yearly "covenant renewal" called for in 1980 General Conference by Moderator Willi Kerner is an excellent means of reminding us these commitments.

In summary of what we have observed in this ticle, we can say that in the Brethren heritage church is a covenant community of faith compo of those who have consciously confessed Je Christ as Savior and Lord and who have com ted themselves to following Him.

The Brethren
Evangelist

Serving The Brethren Church in its second century.

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Cover

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Acceptance of this truth is basic to Christian stewardship. God is the owner of all, and we are His stewards. For more on this subject, see page 6.

H. Armstrong Roberts photo

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About This Issue

With this first issue of 1984, we say good-bye to one columnist and welcome two others to the pages of the EVANGELIST. We say farewell to Rev. Alvin Shifflett, whose final article in "The Salt Shaker" appeared in last month's issue. Our sincere thanks to Al for sharing with us his wit and insights during the past six years.

We welcome this month John Maust, a member of Pastor Shifflett's congregation, who will be contributing each month ideas on "Developing a Global Vision." For more about Mr. Maust and this column, see his first article on page 10.

We also welcome a bimonthly column from the Peace Committee, "Peace Points of View." Rev. Phil Lersch, chairman of this committee, will be coordinating the material for this column. The first installment appears on page 11.



Getting the Sense of the Word of Goo

by Clarence A. Stogsdill

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

Nehemiah 8:8

THE BIBLE is God's message to mankind. But readers of the Bible, if they are to know the message from God, must understand the sense of the words which they read. When the wall of Jerusalem had been rebuilt following the period of Babylonian captivity, the people gathered together for the reading of the Law of Moses (Neh. 8:1). The Levites (v. 7) were put in charge of helping the people understand what was read. "So they read in the book in the law of God **distinctly**, **and gave the sense**, and caused them to understand the reading."

There was no language problem in that day, since the people spoke the same language in which Moses had written the Law. It is interesting to note, however, that the sense still had to be given to make God's message clear. We today can appreciate the problem of "getting the sense," for the Bible comes to us in a variety of languages and translations. We are several millennia removed from th culture and setting which we read about the Scriptures. Languages and cultures ha changed a great deal since that time.

Today we have many translations and "ve sions" of the Bible, thanks to the hard work translators. The question is, can these tran lations be trusted? And what is the point having more than one translation (and se eral paraphrases) of the Bible?

I offer for your consideration four ma points.

1. **First, essentially most translatio are trustworthy.** Each translation has own significance and makes its own contrib tion. Only in certain places do they ha weaknesses, and then only where the tra lator(s) jumped to conclusions about the tended meaning. We shall consider at le one of these toward the end of this discussi under point four. We will not be "led astra" however, by reading a particular version the Bible. We may, in fact, check one versi against another to gain fuller understandi.

Two of my prized English translations e seldom referred to by commentaries and oth

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Rev. Stogsdill is pastor of the First Brethren Church of Tucson, Arizona.

The man in the photo is reading a large print G News Bible, *available from the American Bible Soci*

writings today. One is a translation from an Aramaic manuscript ("manu" meaning "hand," and "script" meaning "written"); the other is a translation from the Latin Vulgate, used by the Roman Catholic Church. They are both excellent versions, even though they are translated from two different sources, both of which are different from those used by the King James translators and by modern scholars.

". . . new translations of the Bible have sought to bring the language of God's word 'up to date' so that it will 'give the sense' to the modern reader."

When translators translate God's word into German, French, Japanese, or some other foreign tongue (foreign to *us*), they don't use an English Bible as their source. They use ancient manuscripts (original hand-copied scripts) which have been discovered down through the centuries. They compare the words in these manuscripts so that they might give the clearest possible sense in the language into which they are translating.

It might be said here that a *translation* differs from a *paraphrase*. A *paraphrase* (e.g., *The Living Bible*) seeks to give the general sense or thought of a passage as it would be expressed in current phraseology. A *translation* seeks to express in similar structure to the original the word-by-word or phrase-by-phrase meaning of the original in the second language. "Trans" means "across" and "late" means "spoken." Translating is making a bridge from one language to another.

The discovery of the Dead Sea Scrolls in the late 1940's brought to light a wealth of new information in the form of ancient manuscripts and writings. They are valuable sources of information about cultural distinctives, word usage, meanings of seldom-used words, etc. The scrolls are a new library source for scholars and translators. We are richer because of their discovery, and the wealth of material continues to grow. It will take years for scholars to work through all of the material now available. Meanwhile, don't throw away your present Bible. It will be confirmed by these discoveries.

It is well to keep in mind that many times it is all but impossible to put the sense of one language into exact words in another. Take, for example, the single word "house." A house in Jesus' day was vastly different from a modern American home. But we also use "house" to refer to a native dwelling in central Africa, an igloo in the Arctic, a hut in the South Sea Islands, etc.

Or try to explain to a foreigner what modern American youth mean by such words as "cool," "bad," or "awesome." When speaking about biblical language this is perhaps a far-fetched example, but it does serve to illustrate the difficulty of putting the true sense of one language into another. Recently at a pastors' consultation in Pasadena, Juan Carlos Miranda's bilingual abilities were taxed when he attempted to translate for Vidal Juarez the jokes that were being tossed about by the pastors, most of which dealt in double meanings in English.

2. **At Pentecost the language barrier was broken down.** The Holy Spirit demonstrated His power to overcome the language barrier by enabling the disciples and others to speak and "hear in their own language" (Acts 2:6, 8). The Holy Spirit that day reversed what had taken place at Babel when languages were confused. He closed the gap of speech at Pentecost, and the Church was born! It was the power of heaven at work on earth through no effort of the disciples. It struck the disciples with awe! And why not? The Holy Spirit "gave the sense" while they spoke. Today translators essentially do the same by the power (gift) of the Holy Spirit when they cross the barriers which have so long been set by the many languages.

3. **The drifting change of language can also be a problem.** The English language seems to be particularly vulnerable to change. Americans are terrible at changing nouns into verbs, modifying the meanings of words, and doing all sorts of other acts of violence to our mother tongue. It seems that every generation must have its own jargon and pattern of speech.

"Unfortunately, many of us have grown so accustomed to the sound of certain passages . . . that our ears are offended when we hear [them] in some newer form."

These changes are reflected to some degree in the *King James Version* of the Bible. Since this version was first translated around A.D. 1600, it has gone through numerous "updatings" (now there's a word for a king!), including spelling revisions, word substitutions, etc. The recently completed *New King James Version* (the fifth major edition of the original

(*continued on page 12*)

Stewardship: Glorifying God With What He Has Given U

by W. Clayton Berkshire



The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. —Psalm 24:1

"IT IS a great moment in any life when some eternal truth from God dawns upon the consciousness of a man and stirs him so deeply so that afterward the days are different." The great truth which I bring to your attention is Christian stewardship.

A widely accepted definition of Christian stewardship is the following: "Christian stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in his service for the benefit of all mankind in general acknowledgment of Christ's redeeming love."

Christians in general recognize that God is the owner of all things. This is one of the basic facts of Christian stewardship. God says in Scripture that the earth and its fullness are His. He says that the silver and gold are His. The cattle on the hills are His (Ps. 24:1; Hag. 2:8; Ps. 50:10).

St. Paul suggests that our very personalities are given by God. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4:7). He also says that we are not our own. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20).

Sometimes we act as though we were the owners of the things which we simply possess under trusteeship. We use these things as though God had no claim upon them. We thus grow selfish, whereas God would have us become generous.

A little boy was very happy one morni when he finished his bowl of hot cereal. "Tha you, Daddy, for the breakfast," he said.

His father said, "Thank your mother. S cooked it."

"Thank you, Mommy," the little boy sai

"Don't thank me. I got the rice from M Brown's store."

The boy said to Mr. Brown, "Thank you

"Don't thank me. I got the rice from Far- er Johnson."

To Farmer Johnson the boy said, "Thank yo"

Mr. Johnson replied, "You shouldn't tha me."

"Why not?" asked the boy. "You grew e rice, didn't you?"

Mr. Johnson answered, "No, God did."

"But you plowed and planted and clear d

This is the first of several articles planned by th Stewardship Committee of General Conferen designed to assist Brethren in understandi stewardship applications in the administration the local church, including budget developme promotion, and fiscal management. If you ha questions or suggestions for the committe please contact Dan Gray, chairman (Elkhart, Inc or Ron Waters, liaison (Ashland, Ohio).

Rev. Berkshire is a retired Brethren pastor living in Tempe, Ariz., and a member of the Stewardship Committee of General Conference.

ut the weeds, then harvested and threshed he grain!"

"That's right, but who gave me the trength to plow and plant and clean and har- est and thresh? Who gave me my hands and eet and eyes and everything else I use to do nese things?"

"I hadn't thought of that. Then I'll first nank God, then you, then Merchant Brown, nen Mommy, and then Daddy."

"Thou shalt remember the Lord thy God: or it is he that giveth thee ower to get wealth . . ." Deut. 8:18).

Christian stewardship al- ays begins with God and is goodness to mankind. It s false if it is rooted any- here else. Stewardship is racticed not because of hope or some special merit, nor ecause one believes that this the way to gain salvation. is rather the inevitable re- ult of my understanding nat God has been good to me without any worthiness or erit in me," that He daily rgives me my sins, that He ily pours into my life every ecessity. If I am a Christian, I am compelled give Him my best.

The Scriptures teach us that God is the wner of all things and that man is God's eward. These are two fundamental princi- es of Christian stewardship. But what is a eward? While the term "steward" can imply number of occupations, stewards are always anagers or caretakers of someone else's pos- ssions. They are entrusted with the respon- bility of protecting, developing, and prop- ly using the things belonging to the person r whom they have become stewards. They not own these things; they are simply the ustees.

We are God's stewards. He has entrusted to r care the management of the things which e has created. The material things which rround us day by day, God has given to us at we might develop and use them for His ory and for the benefit of mankind.

Matthew 25 illustrates the role of the stew- d. The parable tells of a man who, before aving on a prolonged trip, gives to his serv- ts different amounts of money to invest for m. Upon his return he calls them in to see w well they have managed his financial af- rs. Those who invested and managed wisely are commended. But the one servant who had not invested, who simply hid what had been entrusted to him, is condemned. Note that Jesus calls this man a "wicked and slothful servant." He was not a thief, a drunkard, or an adulterer. This *wicked* person, according to Jesus, was one who had something to use for God but failed to do so.

A person who wastes money or squanders it in selfish interests dishonors God. Similarly, not to use or to misuse our time, talents, and material possessions is to show disrespect for the Father who gave them. Therefore Jesus equates sloth or idleness—the sin of doing nothing with the things God has entrusted to us—with wickedness.

"The Scriptures teach us that God is the owner of all things and that man is God's steward. These are two fundamental principles of Christian stewardship."

As stewards of God's kingdom, we have been entrusted with time, talents, and treasures. We have 24 hours a day to invest for God. Every one of these hours should be committed to Him. In our daily vocations we are to glorify God. In more specific ways we may use some of our time for God. We may use it in reading and studying His word, in prayer, in teaching in the church and Sunday school, in church visitation, and in a multitude of other kinds of Christian service.

Each of us is endowed with talents and spiritual gifts. It is our responsibility to know what our talents and spiritual gifts are and to use them in serving God. There is a place for each one of us in the work of the Lord. When we dedicate our talents to Him. He will direct us according to His purpose.

Material possessions, including money, are things over which we are directed to exercise our stewardship under God. While He owns all the material things which we call ours, He asks us to commit them unto Him. This means we must use them wisely. Good stewardship of possessions is the effect of God's saving grace upon us and our property. When Jesus got Peter, He also got Peter's boat. When God gets a person with a car, He gets a car to be used in His service.

Some people think of stewardship as a whip or a law to drive people to submit themselves to serving and giving. On the contrary, Christian stewardship is the natural consequence of an experience with God—the reasonable

(*continued on page 13*)

Rev. D.C. White At 99, Our Oldest Brethren Elder

by Robert L. Hoffman

LOOKING into the second century of The Brethren Church, the Rev. D.C. White says, "The Progressive Brethren are not evangelistic enough." He indicates that it was by this means that the church was strengthened and extended during the early years of its development.

Brother White did not attend National Conference last August, but he was keenly aware of the historical interest in the centennial year of The Brethren Church. Himself in his 100th year, he said to this writer, "Unless the church really sees Christ, and individuals know Him as Savior, The Brethren Church cannot fulfill its mission." He added, "More than anything else, we need the Holy Spirit."

David Clark White was born in Tyrone, Pa., on July 22, 1884. He came to Berlin, Pa., in 1903, and in 1905 married Mary Buckman. The Rev. John Bawman of Jones Mills performed the ceremony. Three children were born to this marriage—Clark, Jr., who lives in North Carolina, and George and Evelyn, who are no longer living.

Brother White was ordained a Brethren elder in the Berlin Brethren Church in August 1935, at the age of 51. He had answered the Lord's call to the pastoral ministry only after more than a decade of struggle.

He recalls that those years of indecision were not easy. He was beyond the age when most people accept the challenge. He owned his own home and was earning a good wage as a successful electrical engineer and chief mechanic at the coal mines near Berlin. It was not easy for him to change his lifestyle. On the other hand, he says, "When you feel the call and fight it for eleven years as I di you are miserable. My life became a burden

Even so, it was only after several chastis ments that he answered God's call. The fir was a bad automobile accident in which h son was injured. The boy had just graduate from high school. Brother White promise God that if He would spare the boy's life, h would surrender his will to the Lord' Brother White says, "He spared the boy's lif but I did not surrender mine."

"He still drives his own car locally, enjoys walking, and is 'still not old enough to use a cane.'"

The second chastisement was a fire that d stroyed his home and possessions, as well a large part of Berlin. "I smiled at tha Brother White now confesses, "for I sai 'This is a just punishment.'"

Later his daughter became seriously i While on his knees in prayer, Brother Whi promised God that he would obey the call she were spared. Later he learned that at t exact time he was praying, his daught began to get well.

This time he kept his word, gave up h career, and began preparation for the pa torate. He entered the Bible Institute Pennsylvania and graduated in 1933. The f lowing year he took graduate work in t New York School of Theology.

From 1933 to 1941 Pastor White served t Jones Mills and Mount Pleasant, Pa., Bre ren churches concurrently. He then went the Southeastern District, where he had s cessful Brethren pastorates at St. James, M and Waynesboro, Pa. He served b churches from 1941 to 1946. Later he

Rev. Hoffman lives near Berlin, Pa., where he is a member of the Berlin Brethren Church and part-time pastor of the Rayman Fellowship Church of the Brethren.



Rev. D.C. White celebrating his 99th birthday. The cake was presented to him at a picnic held in his honor by the Berlin Brethren Church. Rev. White was 99 on July 22, 1983.

epted a call to the Milledgeville, Ill., First Brethren Church. This pastorate included the ears 1946 to 1952. During the latter portion f this pastorate, he also supplied at the anark Brethren Church until Rev. J.D. Hamel came to assume the pastorate there.

His interim ministries were significant in hat he served several churches over an extended period of time. He pastored the Berlin Brethren Church in this capacity from November 1, 1952, to February 8, 1953; the Main Street Brethren Church in Meyersdale, a., from April 1953 to July 1953; the Cumerland, Md., First Brethren Church from anuary 1954 to May 1954; and the Valley rethren Church (Jones Mills, Pa.) from November 1976 to mid-January 1977 (at the ge of 92!).

During his retirement years, D.C. White as assisted Rev. Ralph Mills of the Berlin rethren congregation in ordaining deacons nd deaconesses, setting aside missionary andidates, supplying the pulpit, and in varius other ways. He regularly taught an adult unday school class until he was 96 years of ge.

Perhaps history will record that one of his ost significant contributions to The Brethn Church was his gift of some extremely aluable materials to the Ashland Theologil Seminary library archives. One of the ost interesting items presented was an origal copy of *Incense Hill* published by Chrispher Sauer in 1739. Only three copies of this book are extant—one in Philadelphia, one in New York, and the one that Rev. White presented to the seminary library.

Other items Rev. White presented to the seminary include some choir books from the Ephrata Cloisters, six or seven bound volumes (one year per volume) of Henry Holsinger's paper, *Christian Family Companion*, and some song books from Germany.

In addition to these contributions to the seminary, Rev. White presented the Berlin Brethren Church a Bible that Elder Henry Holsinger used in the Kimmel Church (located several miles from Berlin). It is now preserved in a glass-enclosed case in the Berlin church building.

Rev. White currently lives in a private home in Berlin. He maintains a garden each summer and usually mows the lawn for exercise. He still drives his own car locally, enjoys walking, and is "*still not old enough* to use a cane."

He also attends Sunday school and worship services regularly. As of this writing (November), he has only missed one service in 1983. Last July he received a "Certificate of Recognition" for his Christian service from the Pennsylvania District Conference of Brethren Churches at its meeting at the Vinco Brethren Church.

As the Rev. David C. White approaches his 100th birthday, he looks back over his life with no regrets. "My life's been pretty peaceful," he says. [†]



Developing a Global Vision

by John Maust

Beginning a new monthly column

Getting the Big Picture

AS a young teacher just out of college, I had dared to invite friends over for supper. Everything had to be perfect, I thought, and I cooked and cleaned to the best of my limited ability.

The problem was that when the guests arrived, I was so flustered by all the preparation that I couldn't really enjoy their company. My mind was still on the meat loaf, and not on the real purpose of the evening—getting to know my friends better.

Very likely, our Christian lives become like this. We pay too much attention to activities and details. As a result we don't see where they're all leading us.

Just for a moment, extricate yourself from your Christian business and forget your responsibilities at church—choir practice, Bible study, or Sunday school preparation.

Imagine yourself stepping way, way back. You're out of Nappanee, Indiana, Sarasota, Florida, or Manteca, California, and looking down on the world. You're trying to get the big picture. How do all our Christian activities fit together? Where are we heading?

First, you see that we are only a small part of the world Christian community. God is doing big things around the world.

An estimated 1,000 new churches are being formed every week in Africa and Asia. In Korea people are still buzzing about a Christian gathering there three years ago, when three million attended at once and 700,000 stood to receive Christ at the first service. You find that the percentage of Christians in the world is growing faster than the population.

But at the same time, you notice that at least half the world's population, or about two billion persons, know nothing at all about Jesus. At least 16,000 culturally distinct people groups have no evangelical church of their own.

You wonder, What does God think about all this? So the logical place to look is Scripture. Again, you want the big picture—not tiny details or a few proof texts.

Amazed, you see God does have an overall plan. A central theme keeps repeating itself throug Scripture.

It begins when God tells Abraham that his de scendants will be a blessing to **all peoples** (Ger 12:3). It continues through the Old Testamen prophets, and then through the words of thei promised Messiah, who came because God so love **the world** (John 3:16). This Messiah, Jesus, sen His followers to the **ends of the earth**, and H said the end of the age won't come until the gospe has been preached to **all nations** (Matt. 24:14). F nally, we know that every **tribe, languag people, and nation** will be represented in heave (Rev. 7:9).

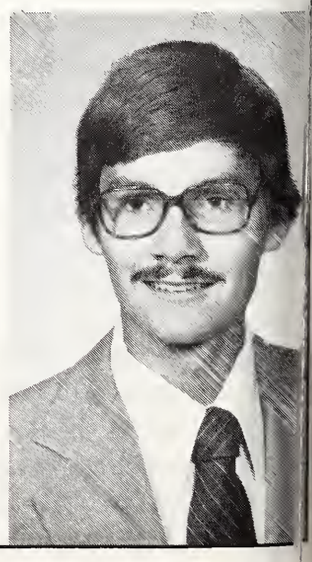
God's plan is to reconcile the whole world t Himself. And for some reason, He has left it up t us—saved, but very fallible, human beings—t carry out the task of spreading the Good News this plan.

Now, let's get down from our perch above th world. We return to our work and church respo sibilities, but now the details, the activities, ar all our valid ministries, don't seem like ends themselves. They are parts of a whole.

We remember that there is an A-1 priority: th all hear. Some call it world missions.

We realize God saved us, not so we could hoa

(continued on next pag



John Maust is a member of the First Brethren Church of Nappanee, Ind. He has both writing and mission experience. Several of his articles have appeared in past issues of the EVANGELIST, *and for three years he was assistant news editor for* Christianity Today *magazine. He is currently serving as a missionary in Peru with Latin American Mission.*

Initial Planning

FOLLOWING two short meetings (at General Conference and in Indiana in September), the newly-formed Peace Committee has outlined these current and future plans:

1. Short articles and/or progress reports in the EVANGELIST under the general heading "Peace Points of View." Attempts will be made in these bimonthly contacts with you to present a variety of opinions about "peacemaking." Similar kinds of idea-sharing also will appear in "Leadership Letter."

2. Formation of a **Peace Packet** by mid-spring. The goal of this resource is to provide general information about the biblical, theological, and Brethren bases for peacemaking; literature that comments on the current issues involved in a peace position (such as the nuclear arms race and the peacemaking/evangelism relationship, etc.); resources for draft counseling; etc.

3. Emphasis on peacemaking at **district conferences** through displays, literature, and presentations where possible.

4. Time and space at the 1984 **General Conference** have been requested for peacemaking workshops and a literature display. Perhaps this will be a "forum" for sharing ideas and improving our understanding of one other.

It is obvious from the "discussions" at recent General Conferences that a diversity of opinions exist (and are felt strongly). These varying points of view are represented on our committee, which is healthy and will enable us to serve you better. We see our initial role as being one of educating and informing—both ourselves and the Brethren. This will be our approach, rather than prematurely formulating a peace statement and then seeking approval. Is consensus possible? Let's try.

We appeal to you to assist in this task by sharing ideas and literature with us for examination. A few have done this already. Do you have a pamphlet or article that you'd like us to consider placing in the Peace Packet? What concern or "point of view" would you like us to address in our work? In what ways do you think the Peace Committee could be the most helpful to The Brethren Church in helping one another discern God's will on these very controversial and explosive matters under the broad heading of "peacemaking"?

Please talk to us or write to the chairman directly. We will try to reflect your concerns over a period of time in the literature and reports we share. We think this kind of approach is a good one. Let us hear from you. We mean it!

BRETHREN PEACE COMMITTEE
Steve Blake
Paul Deardurff
Doc Shank
Jeff Weidenhamer, secretary
Phil Lersch, chairman
(6301 56th Avenue, N.
St. Petersburg, FL 33709)

Getting the Big Picture

(*continued from previous page*)

our salvation inside the four walls of a building. Instead, all of our activities and worship there—the Bible studies, preaching services, and prayer meetings—combine to nurture us to the point where we can spiritually reproduce ourselves.

As Christians, we are part of God's irresistible will. We are part of His relentless drive to give all peoples the opportunity to accept salvation through His son Jesus Christ.

That's exciting. It's a privilege. Accordingly, missions is a positive, not a long-faced negative, as some would have us believe.

But how can we get involved? Should we go ourselves as missionaries? What can your church and my church do to see that these unreached people groups hear about Jesus and form their own churches?

In this column, I hope to provide practical ideas on how to integrate God's plan of world evangelization into our daily lives and into our congregations. We'll talk about things such as the so-called missionary call, caring for our missionaries, and prayer in missions.

There's nothing more fulfilling than being within God's will. His will is world missions. Let's help each other get involved in missions, then, and see the Brethren blast off into a new outreach around the world. [†]

(*continued from page 5*)

King James translation) is markedly different from the old *King James Version*.

This new version and other new translations of the Bible have sought to bring the language of God's word "up to date" so that it will "give the sense" to the modern reader. Unfortunately, many of us have grown so accustomed to the sound of certain passages—especially those which we have committed to memory—that our ears are offended when we hear these favorite verses rendered in some newer form. I confess that I have had my problems with this myself.

But we should keep in mind that it is the *message*, not the *sound*, which is the real Bible. God gave a *message, not a tune*! Music gives sound. The Bible brings tidings from God. Indeed, the Bible does not say—contrary to popular belief—that *the angels sang* when Christ was born. They *announced* His birth with praises, and we have concluded that they sang a cantata.

The Bible (in John's Gospel and the Book of Revelation) speaks of Jesus Christ as the *Logos*. *Logos* is translated *word*, meaning expression or message. Christ was God speaking directly to mankind, and He is God's final message to us—in Person (see Heb. 1:1, 2). God was so intent on making sure that we receive the message that He came in Person! It was the *content* of the message which He wanted to make clear. If we believers hope to live up to the message of God and do more than listen to the sound of the message, we must get into the living Word of God.

"May we each one read His word, grow in our understanding of it, and 'depart not from it to the right hand, nor to the left.'"

4. **The ideal is not just one translation, but several.** By referring to more than one translation, we can get a better sense of the fullness of the original message. Reading one, then the other, is better than using one scrambled edition, in my judgment. *The Amplified Bible* is too cluttered and only serves to break the train of thought and the flow of the message when one takes time to read all of the parenthetical phrases. Taking several versions side-by-side does the job nicely and aids the reader in keeping his train of thought as he follows the words.

Some versions do a better job of translating the verb tenses in places, others do better in other places. Take the phrase in Ephesians 5:18, "be filled with the spirit," for example. The verb actually means "keep on being filled with the Spirit." This indicates that Paul thought of being filled with the spirit as more than a one-time experience. It is a continuing process, which every believer is commanded to repeat as often as needed. We are to keep the Spirit-level in our lives high; each experience of His filling does not guarantee a permanent state. The verb alone expresses all of this, but unfortunately this is not shown in most translations.

"By referring to more than one translation, we can get a better sense of the fullness of the original message."

Let us take another passage, Acts 26:28, where Agrippa says to Paul, according to the *King James Version*, "Almost thou persuadest me to be a Christian." The song "Almost Persuaded" was inspired by this verse. The final statement of the song is, "'Almost'—but lost."

Yet this is not the sense of the passage. Agrippa thought he saw through Paul's evangelistic thrust and pushed him back with the words, "**In so short a time** you think you will persuade me to become a Christian?" He emphasized the element of time. Paul's reply carried two aspects, both time and substance. "I wish that you, and everyone within the sound of my voice, would shortly [in time right now!], and altogether [with all your resources!] be as I am, except for these chains." When seen in this light, this passage applies not only to those who have not yet made up their minds about Christ, but also to Christians. Most church members need to study this passage for their own edification. Do you see here how the message prevails over the mere "sound" of the words?

It is imperative, then, that we "get the sense" of God's message. Otherwise we cannot say we are "obeying God" if we really do not know the message.

The Bible is a trustworthy book in most translations, although some versions are better than others. Its message grows within us as we labor to get the fullness of its power. This can be transforming power if we hear the message rather than just enjoy listening to it in the same manner in which we listen to a musical recording. May we each one read His word, grow in our understanding of it, and "depart not from it to the right hand, nor to the left" (Josh. 1:7). [

The Brethren Evangelist

READERSHIP SURVEY

Your editor and the Publishing Company board are studying the effectiveness of THE BRETHREN EVANGELIST and its ministry as the official publication of The Brethren Church. Your response to this questionnaire will help us in that evaluation and in planning the magazine in the months ahead.

Mark your replies (x) in the appropriate areas. Please check **only one answer** for each question. It will take only a small amount of your time to answer all the questions. Then fold it on the dotted lines and mail no later than **February 1, 1984**.

1. How many persons in your household read or look at THE BRETHREN EVANGELIST?

☐ one ☐ three
☐ two ☐ four or more (1)

2. On the average, how much of each issue do you personally read?

☐ cover to cover ☐ about a quarter
☐ most of it ☐ little or none
☐ about half (2)

3. How soon after the EVANGELIST arrives do you usually read it?

☐ same day ☐ within a week
☐ within 2 or 3 days ☐ not for a couple of weeks or more (3)

4. How long have you received THE BRETHREN EVANGELIST in your household?

☐ less than one year ☐ ten to twenty years
☐ one to three years ☐ more than twenty years
☐ four to nine years (4)

5. How do you receive your subscription?

☐ church pays for it ☐ I pay for it direct
☐ I pay for it, but through my church ☐ gift from someone else
☐ not sure (5)

6. How do you feel about these qualities of the EVANGELIST?

	YES	NO	
adequate number of photographs and illustrations	☐	☐	(6)
photos and illustrations enhance the content	☐	☐	(7)
layout is appealing	☐	☐	(8)
headlines and titles stimulate interest	☐	☐	(9)
print is easy to read	☐	☐	(10)
writing generally communicates	☐	☐	(11)
writing level is often too high	☐	☐	(12)
writing level is often too low	☐	☐	(13)

Comments: _____

_____

_____

_____

7. How do you assess the overall image of the EVANGELIST?

	Poor	Fair	Good	Excellent	
overall appearance	☐	☐	☐	☐	(14)
ease of reading	☐	☐	☐	☐	(15)
amount of news	☐	☐	☐	☐	(16)
balance of news and other articles	☐	☐	☐	☐	(17)
balance of print, illustrations, and white space	☐	☐	☐	☐	(18)

Comments: _____

_____

_____

_____

8. Please help us evaluate some of the regular sections of the EVANGELIST. Check one of the first five boxes following each section listed to show how often you read that section. Then check one of the next four boxes to show whether the EVANGELIST should give more or less space to that section in the future.

How often do you read?	Always	Usually	Some-times	Never	Do Not Recall This Section		**Should this section be given more space or less space in future issues?** More	Same	Less	No Opinion	
Feature articles (usually first 6 pages after the contents page)	☐	☐	☐	☐	☐	(19)	☐	☐	☐	☐	(27)
Update—news from Brethren churches	☐	☐	☐	☐	☐	(20)	☐	☐	☐	☐	(28)
Articles on the Brethren Church ministry of the month	☐	☐	☐	☐	☐	(21)	☐	☐	☐	☐	(29)
Regular Columns											
The Salt Shaker	☐	☐	☐	☐	☐	(22)	☐	☐	☐	☐	(30)
Learning From Our Heritage	☐	☐	☐	☐	☐	(23)	☐	☐	☐	☐	(31)
Moderator's Journal	☐	☐	☐	☐	☐	(24)	☐	☐	☐	☐	(32)
Advertisements	☐	☐	☐	☐	☐	(25)	☐	☐	☐	☐	(33)
Membership Growth/Weddings/ In Memory/Goldenaires	☐	☐	☐	☐	☐	(26)	☐	☐	☐	☐	(34)

Additional comments: _____

_____

_____

9. How interested are you in reading about the following subjects in the EVANGELIST?

	Very Interested	Somewhat Interested	Not Interested	
the basic teachings of the Christian faith	☐	☐	☐	(35)
what The Brethren Church is doing overseas	☐	☐	☐	(36)
Brethren beliefs and practices	☐	☐	☐	(37)
activities in local congregations	☐	☐	☐	(38)
Brethren Youth/Summer Crusaders	☐	☐	☐	(39)
world needs	☐	☐	☐	(40)
higher education in The Brethren Church	☐	☐	☐	(41)
caring for the elderly	☐	☐	☐	(42)
Christian education at all levels	☐	☐	☐	(43)
personal evangelism	☐	☐	☐	(44)
stewardship	☐	☐	☐	(45
peace and nonresistance	☐	☐	☐	(46
worship	☐	☐	☐	(47
church planting in the USA	☐	☐	☐	(48
local church leadership development	☐	☐	☐	(49
current issues in our society	☐	☐	☐	(50
personal testimonies	☐	☐	☐	(5
"how to" articles	☐	☐	☐	(5
Bible studies	☐	☐	☐	(5
discipleship	☐	☐	☐	(5
use of spiritual gifts	☐	☐	☐	(5
child-rearing	☐	☐	☐	(5
both sides of controversial subjects	☐	☐	☐	(5

Other suggestions: _____

_____

_____

10. Please read carefully the following statements and check one of the three boxes following each statement.

	No opinion	Mostly Disagree	Mostly Agree	
The EVANGELIST helps me understand issues facing our church	☐	☐	☐	(58)
The EVANGELIST gives me a sense of satisfaction about belonging to The Brethren Church	☐	☐	☐	(59)
The articles in the EVANGELIST are often too short	☐	☐	☐	(60)
The articles in the EVANGELIST are often too long	☐	☐	☐	(61)
The EVANGELIST provides adequate help in promoting and practicing a growing Christian life	☐	☐	☐	(62)
I get spiritual uplift from most issues of the EVANGELIST	☐	☐	☐	(63)
The editorial practice of the EVANGELIST is fair and balanced	☐	☐	☐	(64)
The EVANGELIST meets the needs of the various segments of The Brethren Church	☐	☐	☐	(65)
The EVANGELIST is my primary source for information on denominational ministries	☐	☐	☐	(66)
I could wholeheartedly recommend the EVANGELIST to other Brethren people	☐	☐	☐	(67)
The EVANGELIST speaks adequately to Christians living in contemporary society	☐	☐	☐	(68)
I benefit equally well from articles by Brethren and non-Brethren writers	☐	☐	☐	(69)

Additional comments: _____

_____

_____

The following information will help us learn more about our reading audience in general.

1. I am ☐ under 25 ☐ 50-64 ☐ 25-34 ☐ 65 or over (70) ☐ 35-49

(71)

☐ male ☐ single (72)
☐ female ☐ married
☐ widowed
☐ separated or divorced

12. Please indicate ages of other regular readers of the EVANGELIST in your household. (Write the number of persons, other than yourself, in each age range.)

_____ under 25 _____ 50-64
_____ 25-34 _____ 65 or over (73)
_____ 35-49

13. Please indicate the highest level of education you have completed (check only one).

☐ did not complete high school
☐ high school graduate
☐ some college or technical school (74)
☐ graduate of college or technical school
☐ some post-graduate work

14. Where do you live? (check only one)

☐ Metropolitan area (over 100,000)
☐ City (25,000 to 100,000)
☐ Small city (5,000 to 24,999) (75)
☐ Village (under 5,000)
☐ Rural nonfarm
☐ Rural farm

What state do you live in?_____ (76)

15. What secular magazines do you receive? ___ (77)
(78)
_____ (79)
(80)
_____ (81)
(82)
_____ (83)

16. Do you receive any of the following religious periodicals?

	Yes	No	
ABCT Newsletter	☐	☐	(84)
Christian Reader	☐	☐	(85)
Christianity Today	☐	☐	(86)
Decision	☐	☐	(87)
Eternity	☐	☐	(88)
Family Life Today	☐	☐	(89)
Guideposts	☐	☐	(90)
Insight into Brethren Missions	☐	☐	(91)
Leadership	☐	☐	(92)
Moody Monthly	☐	☐	(93)
Sojourners	☐	☐	(94)
Today's Christian Woman	☐	☐	(95)
United Evangelical Action	☐	☐	(96)
Wittenburg Door	☐	☐	(97)
Woman's Outlook	☐	☐	(98)
World Vision	☐	☐	(99)

List other religious magazines you receive _ (100)

_____ (101)

_____ (102)

17. How often do you listen to a Christian radio station?

☐ nearly everyday ☐ once or twice a month
☐ about once or twice a week ☐ almost never (103)

18. How often do you watch a Christian TV station?

☐ nearly everyday ☐ once or twice a month
☐ about once or twice a week ☐ almost never (104)

19. How many Christian books did you read in the past year?

☐ none ☐ 5-9 (105)
☐ 1-4 ☐ 10 or more

20. What **one** Bible translation do you use most frequently?

☐ Good News for Modern Man
☐ King James Version
☐ Living Bible
☐ New American Standard (106)
☐ New English
☐ New King James
☐ New International Version
☐ Original Greek/Hebrew
☐ Revised Standard Version
☐ Other _____

First fold here

21. Please indicate those congregational responsibilities you or other regular EVANGELIST readers in your household have had during the past two years. (Mark as many as apply.)

☐ Sunday school teacher (107) ☐ musician (vocal/instrumental) (110) ☐ church officer (113)
☐ member of church board (108) ☐ Sunday school superintendent (111) ☐ deacon (114)
☐ youth advisor (109) ☐ committee chairperson (112) ☐ pastoral staff (115)

22. On average, how often have you attended worship services during the past two years?

☐ almost every week ☐ once or twice a month ☐ less than once a month ☐ almost never (116)

23. How long have you been attending a Brethren church?

☐ less than one year ☐ four to nine years ☐ more than twenty years (117)
☐ one to three years ☐ ten to twenty years ☐ do not attend a Brethren church

We would appreciate any additional comments about the EVANGELIST or about this survey.

_____

_____

_____

Thank you for your helpfulness. Don't sign your name or address. Just fold this questionnaire in thirds as marked, tape it shut, and drop it in the mail. Please complete and return the questionnaire *before February 1, 1984.*

Second fold here

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(*continued from page 7*)

response of the human heart that has been touched by the divine Spirit.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10). We as Christian people have received the gift of salvation. We also have a treasure, the gospel, which is entrusted to us, not to keep unto ourselves but to share with others. It is our responsibility to see that the Good News is made known to everyone both near and far.

"It is our responsibility to know what our talents and spiritual gifts are and to use them in serving God."

We who would become better stewards can learn much from the Apostle Paul and the Apostle Peter. Paul was conscious that he was a steward of the gospel when he said, "I am debtor both to the Greeks, and to the Barbarians; . . . So, as much as in me is, I am ready to preach the gospel . . ." (Rom. 1:14, 15). He felt keenly his obligation to pass on to others what he had received and what had meant so much to him. In I Corinthians 4:1 he says, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." In Ephesians 3:2 he speaks of the stewardship of God's grace that was given him.

The gospel had been entrusted to him not just for himself, but for both Jews and Gentiles as well. He was to give the message to them, and he desired to be faithful in that stewardship. Consequently Paul committed himself unreservedly to the task of preaching the gospel. That became his all-absorbing passion in life.

The Apostle Peter gave an example of stewardship when he said to the lame beggar, "Silver and gold have I none; but such as I have give I thee: . . ." (Acts 3:6). Peter no doubt would have shared his money with the beggar if he had possessed any. But while he did not have silver or gold, he did have the power to heal. And he had the gospel of salvation. As a good steward he shared what he had with this man.

We are stewards of what we have. What we have, we owe. One of the greatest treasures we have is the gospel of grace, of salvation, itself. We are therefore stewards of the gospel.

"There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; . . ." (Luke 16:1, 2). In this parable of Jesus, we have a third important principle of Christian stewardship, namely that each one of us must give an account of our stewardship. Since God is the owner of all things and man is a steward, it is only reasonable that there would be a time of reckoning.

Those who were present when Jesus told this parable undoubtedly felt the impact of this truth, realizing that it included them. There was a personal message that none could escape.

The Apostle Paul likewise suggests that every Christian will be called upon to give an account of how he has managed things for God. In II Corinthians 5:10 he says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Christian people in general accept the three fundamentals of Christian stewardship. They believe that God owns all things, that all our powers and possessions and life itself are a sacred trust, and that they are accountable for the use they make of these things. A sincere Christian can believe no less than this. One's faith is rather empty if these essentials are not a part of it.

"Since God is the owner of all things and man is a steward, it is only reasonable that there would be a time of reckoning."

Having expressed what we believe Christian stewardship to be from a biblical perspective, we believe that Brethren people can be effective stewards by:

1. Giving themselves in complete dedication to Jesus Christ (II Cor. 8:5).
2. Studying carefully the Scriptures relating to stewardship.
3. Making personal application of stewardship principles in daily living.
4. Carrying out these principles in their conduct and work within the church body—boards, committees, auxiliaries, etc.
5. Using carefully devised methods that honor God and encourage a regular and systematic practice of biblical stewardship principles in every aspect of life. [†]

Seeking to Know the Lord . . . Through Ministry and Education

by Dr. Joseph R. Shultz, President

God Created

GOD CREATED the human race with intelligence and the capacities for communication. The human being is the only creature of God with intelligence. Not only does man have the capacity for thinking and believing, but also for communicating what he thinks and believes. Knowledge—whether it be scientific, historical, or biblical—can be recorded and then transferred from person to person and from generation to generation. Our belief in God as Creator of the world and of mankind is the basis for ministry in education.

God Revealed

The second step in God's creation is His revelation. Deuteronomy 8:3 states, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

In the earliest times of God's dealings with man, He speaks about His "word." The word of the Lord both created and communicated the truth of God to that creation. It is the word which has stood through all times and generations as truth in general, and the truth of God in particular. The continuity and accuracy of the revelation of God are achieved only in His word of truth.

The incarnation of God in Jesus Christ is His personal revelation of the Word. The written word as we know it in the Bible, and the personal Word revealed in Jesus Christ are one in the Father.

God Known

We live in a psychological age in which feelings and emotions have been substituted as the criteria for knowing truth. The verification of religion, of love, of marriage, and of human relations has, in recent years, been shifted from biblical, logical, historical, and verifiable truth to feelings. Testimonies of Christians have been predominantly expressions of warm emotions, proved by happiness and success in the world. The words of Scripture are used less frequently as means of verifying facts and of knowing the truth. In fact, the sad truth is that our current generation has learned very little Scripture by heart and, therefore, out of this vacuum turns to the emotional, feeling side of life.

I personally believe that this current phenomenon will be a negative factor in the growth of the church and the preaching of the gospel in the generation ahead. The wonderful quality of the knowledge of God being in words is that it is continuous in each century and generation. The Bible is the primary means of evangelizing, of witnessing, of passing the torch of the gospel from parent to child, from church to community, and from nation to nation.

One of the first acts of Chinese Christians following the cultural revolutions was the opening and rebuilding of theological seminaries. As a result of the years of persecution and agony, they were even more committed to the principle that Christianity can be preached and people evangelized only as Christian leaders are trained in the Bible.

God Saved

In this charismatic age, the Holy Spirit has been lifted out of the Trinity and made predominant in the church. In the New Testament, however, the Holy Spirit is never referred to in relation to feelings, only in relation to truth. Several verses in John 14 express this essential doctrine: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:17). "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). "But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

All of these passages teach us so very clearly that the Holy Spirit defines and relates to the word of truth. The subjectivity of the Holy Spirit

Seeking to Know . . . Through the Word

by Dr. Charles R. Munson, Dean

SEEKING TO KNOW THE LORD AND PRACTICING WHAT WE KNOW is a motto that was upheld by the Progressive Movement of The Brethren Church prior to the 1883 establishment of the Brethren denomination as a separate group. What it meant to the Brethren then no one knows. But the implications are relatively clear, for the statement is very specific.

But it doesn't really matter what they did with it or even what they meant by it. The issue is what do we mean by it and what will we do with it. For us here at Ashland Theological Seminary it means, among other things, that we seek to know the Lord in His word and to practice what we know from that word.

At the Seminary we believe that the Bible is what God said. We believe that we can know what He said in it and that we know enough through it to be saved. The Bible is clear that it is possible to be lost, to perish. Therefore, to be saved means to know Jesus who saves. The Bible tells us all about that. At ATS we seek to know the Lord through the word and to teach that so that our graduates do not have any doubts about who Jesus is and how He saves. Their practice comes through personally knowing Jesus and, in turn, being able to talk persuasively about Jesus.

The Bible is central for us. Jesus, the Man of the Bible, is the means by which persons return to God forgiven. As we join with one another in fellowship, we experience the joy of knowing Christ and of practicing what we know. We have not lost these centralities, and we don't plan to. If we were to lose these centralities, we would not be seeking to know the Lord. There is only one answer to the world's problems, and that comes from a working Man—Jesus, the divine Son of God. We must seek to know Him and let Him answer our problems. That's what we are all about at Ashland Theological Seminary. [†]



Dr. Fred Holland, faculty member and missiologist, speaks at a special Seminary chapel service. The proclaimed word of God is central to life and ministry at ATS.

(*continued from previous page*)

ois always the objectivity of the truth of Jesus Christ and His word. Without the truth of the objectivity, there is no true subjectivity.

Therefore the value and the viability of the church rest upon its understanding and teaching the word. How else can this be done other than through an educated ministry? Evangelism and church growth are equally dependent upon the words of God as contained in the verbally inspired Bible.

Our generation has grown up with instant commercials, instant potatoes, and the desire to be entertained. The regrettable fact is that a whole generation of Sunday school students and church members has not learned Scripture, the word of God. Our worship services and our small group meetings become a time of "sharing" of feelings, personal events, and other short-lived experiences. All of this may have value for a moment, but little value for building a church and for building a future.

Laity and clergy educated in the words of Scripture are the only way for man to know God as Lord and Savior, and the means of evangelizing the world. Christianity is based upon the knowledge of Scriptures through the Spirit of truth! [†]

Seeking to Know the Lord . . .



Fred Brandon is a senior from the First Brethren Church of Bryan, Ohio.

WHEN I first accepted Christ as my Savior at the age of 12, I felt a definite call upon my life which I wrestled with for many years. I thought surely God had made a mistake. I couldn't see myself in full-time ministry.

But as years went by, the call became stronger and harder to push aside. At every crisis, every time of rededication, the call was there. It caused a lot of turmoil in our family until the day came when, at a breakfast meeting, God really spoke to me through a prophecy given by the speaker.

Still doubtful, I went to Ashland and met with Dr. Charles Munson and Rev. Virgil Meyer and received confirmation that this was indeed a genuine call from God. Three months later, we listed our home and business for sale and moved to Ashland to enroll in Seminary to prepare for pastoral service in The Brethren Church.

God has blessed us in so many ways; and ATS—with its outstanding staff—has been a tremendous help in removing my doubts and fears and showing me that God wasn't mistaken after all. The wide range of experiences and training I have received here and the encouragement I have received will always be a part of me. God has been so good and so faithful! I thank Him and praise Him for ATS and the important part it has played in preparing and equipping men and women to spread the gospel of Jesus Christ all over the world.

—Fred Brandon

IN 1974 Rev. Howard Jones was speaking to the General Conference of The Brethren Church, and he issued a challenge at the end of his address. I didn't know exactly what God was calling me to that hot August evening, but I knew I had to respond.

B.J. Thomas sings a song about the Lord called "He's the Hand on My Shoulder." God's hand was on my shoulder that night, with a very tight grip. It pushed me out of my seat, down the stairs



Jean Troup is a 2nd-year student from the Meadow Crest Brethren Church, Fort Wayne, Ind., and ATS Student Assn. president.

from the balcony, and to the front of the chapel. I will never forget the strength with which His hand pressed upon me, nor the gladness with which He filled my heart when I decided to move my feet in the same direction of His push. Whatever He wanted me for, He could have me.

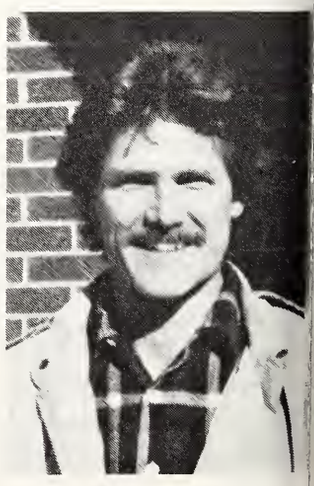
Ten years later, I'm in my second year at Ashland Theological Seminary completing a master's degree in pastoral counseling and psychology through the Seminary's program at Cleveland Psychiatric Institute (CPI). CPI offers me psychological training, clinical experience, and help with integrating Christianity and psychology. More importantly, however, I'm learning what it means to seek the Lord from a community of believers, both faculty and students, who are on the same path.

Next year the Lord may have me counseling in a church, a community agency, or for one of the mission societies which employ counselors. I don't feel any more capable of answering the question of my vocational setting now than I did in August of 1974. I do know what the Lord requires of me today—to be merciful, and just, and to offer Him a sacrifice of obedience. Moreover, I'm confident that His tight grip on my shoulder is still there, so tomorrow will take care of itself.

—Jean Troup

I GRADUATED from Ball State University in Muncie, Indiana, in the fall of 1976 with a degree in natural resources. I couldn't find a job in my area of study, so I moved back to my home town and got temporary employment in a trailer factory, because I was getting married in the summer. I worked in a factory for three years, then in a band instrument factory for one and one half years.

During the time in the band instrument factory, I became increasingly dissatisfied, feeling I was wasting my life. While listening to a radio preacher who was



Ron App is a senior from the Winding Waters Brethren Church, Elkhart, Ind.

Through Lordship and Service

teaching a series on Moses, it occurred to me that if God used Moses, maybe he could use me to serve Him. As I entertained this idea, I toyed with the idea of going to seminary. As time went by, the desire increased and I talked it over with my wife Robin. She thought it was a good idea.

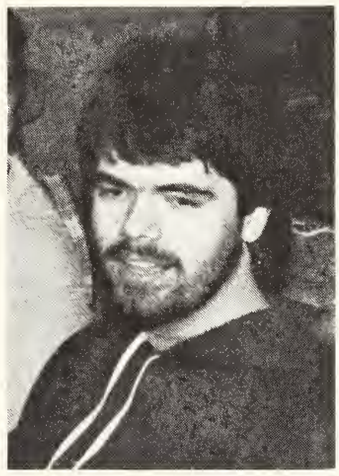
My next decision was where to go. When my pastor at the time, Fred Finks, discovered I was considering going to seminary, he mentioned Ashland Theological Seminary. I said, "Where's that?" We talked for awhile and he convinced me to at least consider Ashland. He said he would take my wife and me there to show us around.

It was in January 1981 that we came to visit. We sat in on Dr. Joseph Kickasola's class and Dr. Jerry Flora's class and were very impressed by the teaching. We also talked to Dr. Charles Munson, and during the conversation he mentioned that Robin could go for half price if we both were enrolled. The EMERGE counseling program appealed to her.

During the next few months, with great encouragement from Fred, Robin and I pretty much decided on Ashland. But due to circumstances, we were unable to move for another year. So I started my first year at a seminary in Elkhart, then transferred to Ashland for my last two years and Robin's two years at EMERGE.

Many circumstances played a part in our coming to Ashland. Prior to our move, I wasn't sure if this was where God wanted us. But now that I'm here, I'm sure this is where He wants me. The faculty may not be famous, but I feel they are the best anywhere. The acceptance and tolerance of other denominations in the community is exceptional. I asked God before deciding on a seminary that He would allow me to attend seminary where I would get the best teaching and training for the ministry. I feel God has answered that prayer.

—Ron App



Keith Stuart is a 1st-year student from the Mt. Olivet Brethren Church, Georgetown, Del.

AFTER being asked to share what brought me to ATS and my general impressions of the Seminary, I had to do some serious thinking. When the thoughts were all considered, I again realized that the reason for my coming to ATS was *simply* that God had called me to be here. Of course, that simplicity does not overlook the fact that it took me six years to get here after first sensing God's call as a freshman in college.

Those years involved much breaking of pride, cleansing and renewing of the mind, and building of character. Now I am here and still do not feel adequate. But in my weakness He is strong.

I am here in Ashland to continue growing in character and ministry. And what better place to do so? The Seminary is solid, and so are the professors. They have much to give, and do so. They are truly "men of character." The concept of ATS being a community in which we share one another's lives is also an outstanding characteristic of life here. My future desire is to continue in His grace, growing with Jesus and His body.

—Keith Stuart

FROM August 1981 through January 1983, we of the Lathrop, Calif., Brethren Church were without the care of a pastor. We did not have in our district a Brethren man prepared to fill the pulpit.

During this time I became burdened not only for our church, but also for the seven to eleven other Brethren churches that were without pastors at that time.

During our 1982 Northern California District Conference, Brother Bill Kerner brought a challenge for full-time service, to which I responded through the urging of the Holy Spirit.

After investigating the opportunities for formal training in the area where we lived, my wife Sharon and I found that we would have to relocate. Since this was the case, we decided to go east and get training at Ashland Theological Seminary. During our service in The Brethren Church over the years, we had come to know many of the Brethren in Ashland, which also helped influence our move.



Bill Hubble is a 1st-year student from the Lathrop, Calif., Brethren Church.

Having been here for only three months, we are very pleased with the decision we made. The Seminary community, faculty and students, are a close, caring, sharing, loving, and supporting family.

The faculty and training program here at ATS are excellent. Sharon and I feel we are here at the leading of our Lord.

—Bill Hubble

Seeking to Know . . . Through Sharing

THE following scholarships have been established at Ashland Theological Seminary to assist in the training and preparation of pastors, missionaries, Christian education workers, pastoral counselors—all who are servants of the Lord Jesus Christ.

Individuals

Harold and Cecile Babcock Scholarship
W. Lee Bain Sr. Scholarship
Laura Walker Bird Scholarship
Thomas W. Brinegar Scholarship
James and Emily Brown Scholarship
Jonathan Ryan Cole Memorial Scholarship
J. D. Gilbert and Harriet Flora Gilbert Award
Franklin and Gladys Giffin Memorial Scholarship
Louis F. Gough Scholarship
Leon and Ruth Hoseck Scholarship
Rev. and Mrs. George H. Jones Scholarship
Helen Jordan Award
William H. Kerner and Gertrude Boardman Kerner Scholarship
H. Gertrude Lake Award
Edna S. Lichty Memorial Scholarship
Gladys Kilhefner Lonero Scholarship
Lyon-Porte Scholarship
Mahoney Memorial Scholarship
Mable Crist Merkle Memorial Fund
Michael Mossey Seminary Scholarship
Mr. and Mrs. H.S. Shultz—Ruth Musser Scholarship
Albert Ronk Jr. Memorial Fund
Judith Sainer Steiner Memorial Fund
Mr. and Mrs. Weir E. Tritch Scholarship
Alta Walter Scholarship
Louis C. and Eva Wheeler Scholarship
Ida B. Wertman Award

Churches

First Brethren Church of Goshen, Indiana
Lanark, Illinois, First Brethren Church
North Georgetown, Ohio, Brethren Church
Oakville, Indiana, Brethren Church
Wadsworth United Methodist Church
Washington, D.C., Brethren Church

Groups

National Laymen
National Ministerium
Ohio District Laymen
Southeastern District Laymen
Indiana W.M.S.

ATS 1000

(A plan whereby individuals together build a sizable endowment for scholarship aid.)

Owen and Ardis Alderfer
Richard and Mary Ellen Best
Fred and Carolyn Brandon
Dorothy Carpenter
Mr. and Mrs. Howard Emmons
Alice Finks
Fred and Holly Finks
Lee Finks
Louis Finks
Ken and Dottie Goss
Elizabeth Hepner
Owen and Florence Horn
Ralph and Louis Hutzell
Marjorie Ingmand
Marjorie Kimmel
Lorraine Lentz
Winifred Millat
William S. Musser
Edith Rodkey
Russel Rodkey
Jeff and Joann Seaman
Jerry and Sandy Seiler
John and Jeanie Shultz
William and Vera Shultz
George and Betty Snyder
Mr. and Mrs. Earl Walker
Steve and Sharon Williams

Anyone desiring to begin a scholarship memory of a loved one may do so by contac ing the Seminary. [

Seeking to Know . . . Through Stewardship

by Dr. Fred J. Finks, Vice President

REMEMBER the old T.V. game show called "The Dating Game"? A handsome, eligible bachelor would try to pick "Miss Right" out of three beautiful bachelorettes. A screen would separate bachelor from bachelorettes until the final moment of decision. Then the bachelor and the bachelorette of his choice would meet face to face.



The setting apart (above) and commissioning (at ight) of two Nigerian students reveal the koinonia *nd spirit at ATS.*

Try picturing this: An elderly couple in Indiana take part of their modest monthly retirement check and send it to Ashland Theological Seminary for some needy student. At the point of their giving, they don't have the slightest idea what the person who will receive it is like.

In Ashland, meanwhile, some Brethren student is struggling to make ends meet. He or she is probably carrying a full load of courses. No doubt the student also has a part-time job at minimum wage by which he or she is trying to put it all together.

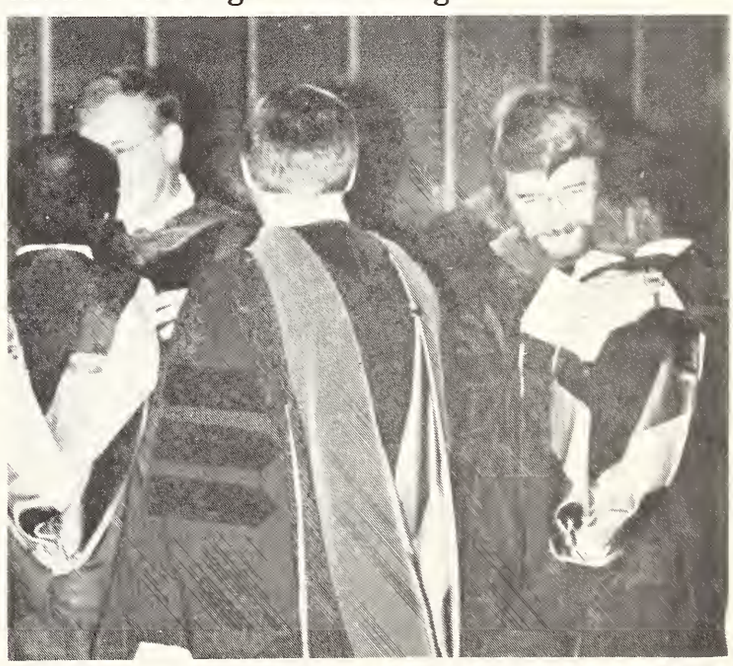
The announcement of the gift to the student brings a smile (more like an ear-to-ear grin). The next response is praise to God, acknowledging His goodness for His continual supply. The final response is gratitude with a desire to write a thank you to those who made the gift possible.

Thus ends another match—giver and recipient. And both will argue who is most blessed.

Ashland Theological Seminary is the location for many scenarios like the one above. Time and time again my office processes those who want to give and those who need to receive. It's a rewarding experience.

As I continue to seek gifts for scholarships, I do so with a compulsion, being driven by the genuine need of students. I do it unashamedly, for it is for a great cause of training men and women for ministry. I do it lovingly, for the benefits to the giver are a hundredfold.

Recently, I had the opportunity to speak with a couple who had made a great step of faith in providing scholarships for the Seminary. They beamed in delight at the thought of how untold thousands would be reached with the message of Christ because of their gift. They have no desire for personal recognition or reward. The mere fact that many persons will come to Christ because of their gift was enough.



Imagine that your participation in the training of a pastor or missionary will be an extension of yourself to every person that pastor or missionary reaches with the Good News of Christ. No wonder there is blessing in giving.

For further information on how you can be included in extending the gospel, write to Dr. Fred Finks, Ashland Theological Seminary, 910 Center Street, Ashland, OH 44805. [†]

UPDATE

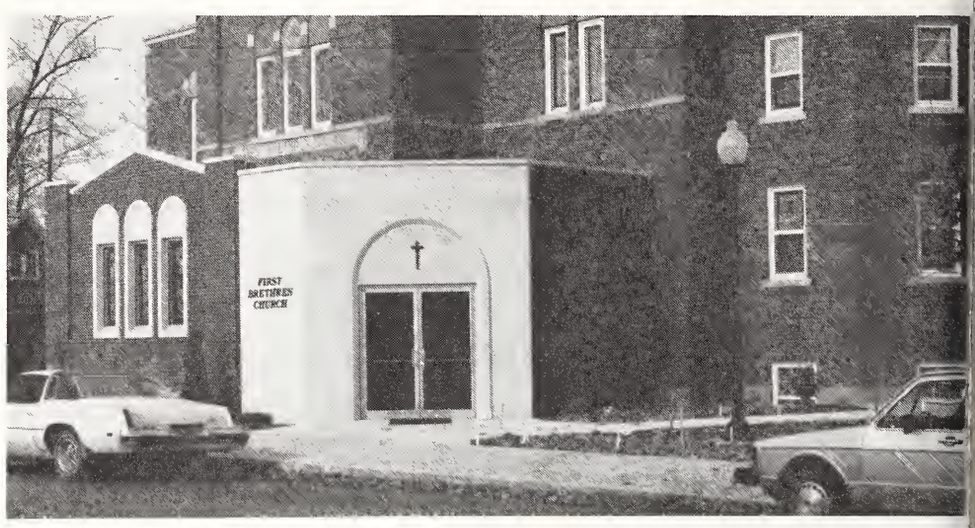
news from the Brethren Church

Goshen Brethren dedicate two additions to their building on November 13

Goshen, Ind. — A new front entrance and an addition to the east side of the church building were recently completed by the First Brethren Church of Goshen. The congregation dedicated these additions in a special service on Sunday afternoon, November 13.

Rev. Spencer Gentle, pastor of the Goshen congregation, delivered the message for the dedication service, led the litany of dedication, and offered the dedicatory prayer. Mrs. Rosalie Miller, moderator of the congregation, gave the welcome, and Rev. David Kerner, the associate pastor, led the call to worship, offered the prayer, and gave the benediction. An anthem was presented by the church choir under the direction of Mr. Max Slabaugh, and a vocal solo was sung by Mr. Dan Slabaugh. Mr. Douglas Krantz played the organ prelude and postlude.

The new 12- by 30-foot addition at the front of the church building provides access at ground level, replacing the seven steps that formerly led up to the entrance. Upon entering the front doors, persons can either go directly to the fellowship hall in the basement or up a few steps to the auditorium.



The new front entrance provides ground-level access to the building. Th lamp post in memory of Mr. Bechtel is to the right of the entrance.

Three stained glass windows were placed in the front wall of this new entrance. These were made by Rev. Spencer Gentle and Mr. and Mrs. Walter Eldridge and given in memory of Mrs. Spencer (Eleanor) Gentle. Just outside and to the east of the new entrance a lamp post was placed in memory of Mr. Harold Bechtel. Mr. Bechtel was a long-time member of the church and taught the Berean Sunday school class for 51 years.



The stained glass windows in the front entrance were made in memory of Eleanor Gentle.

The 24- by 44-foot addition on the east side of the building houses another new entrance, as well as an office for the senior pastor, an office for the secretary, a lift for wheel chairs on the first floor, and a new classroom on the second floor. Also, the entire east side of the main floor of the existing building was remodeled. A hall was widened to improve traffic flow to the main auditorium, and two new restrooms were put at the north end of this hall. An existin classroom on this side of the build ing was made into a beautiful l brary and lounge area.

To make room for the additio to the east side of the churc building, the old garage to the pa sonage was torn down. A new dou ble garage was then added to th east side of the parsonage.

The congregation broke groun for the additions on Sunday, Apr 17. Mr. Donald G. Scearce of Wa saw, Ind., was the architect, ar Mr. William Carey of South Whi ley, Ind., the general contractor f the construction.

The entire project cost approx mately $165,000. It was paid f with existing monies, throug cash donations and pledges, by a auction, through the sale of pro erty owned by the church, ar through loans from members the congregation. No loans we obtained from financial instit tions.

"God has really blessed our co gregation during this project," sa Pastor Gentle. "When cash w needed, God provided it. When c cisions were made, God directed

Mathias Church celebrates 75th year; adds fellowship hall and kitchen

lathias, W. Va. — Sunday, Octoer 16, was a special occasion for ie Mathias Brethren Church as ie congregation celebrated its sevnty-fifth anniversary. The conegation was also celebrating the ddition of a new fellowship hall nd kitchen to the church building uring 1983.

Following regular Sunday mornng services on the 16th, the lathias Brethren enjoyed a time food and fellowship around a rry-in meal.

Rev. Pat Velanzon, pastor of the ethlehem, Va., Brethren Church, oke at the afternoon anniverry service. Also during the servе, Mathias pastor Doc Shank led a dedication of various items invidually donated to the church recent years, including new aperies and flags for the front of e sanctuary, a Communion ble, and scarfs for the Communn table and the pulpit. Former athias pastor Rev. C.Y. Gilmer and his wife were present for the service.

The Mathias congregation was organized November 22, 1908, with J.M. Tombaugh of Hagerstown, Md., presiding. E.B. Shaver was unanimously selected elder, and Samuel Mathias was chosen pastor. Pastor Mathias built the church edifice. An annex was added to the church building in 1926, carpet was installed in 1955, new carpet for the aisle was installed by the WMS in 1962, and new drapes, the Communion table, new scarfs for the Communion table and pulpit, and new flags were donated between 1979 and 1981.



Mathias church building. The new addition is at the far right in the picture.

The new fellowship hall and kitchen added this year were completed by Ken Phares, pastor of the Assembly of God Church of Mathias. Cost of the addition was approximately $12,000.

—reported by Janie Eayres

lewark Brethren "renew circle of love" t homecoming services November 20th

ewark, Ohio — "Renew the Cire of Love" was the theme of omecoming Sunday and a Serve of Rededication at the Newark ethren Church on November 20. xty-nine gathered to recommit emselves to God and the church. The Service of Rededication took ace just twenty years and three nths after the original dedicaon of the church building on Aust 18, 1963. A time of relative osperity followed that dedicaon, but in the last couple of years e church fell on hard times, alost reaching the point of closing doors. The rededication service ve the members an opportunity recommit themselves publicly d before God to His church.

Rev. Richard Winfield, editor of E BRETHREN EVANGELIST and airman of the Ohio District Mission Board, spoke during the morning worship service. Five persons rededicated their lives to the Lord during this service.

Among those present for worship were several from the former Glenford Brethren Church (located about fifteen miles from Newark), where Rev. Winfield had served as a student pastor.

The service of rededication followed a fellowship luncheon buffet, with 56 present for the service. Challenging meditations were presented by Mr. Paul McGraw, interim pastor in 1967; Mr. Mark Morrow, interim pastor this past summer; and Rev. Stephen Cole, pastor of the congregation since September. The congregation was challenged to hear God's word, to respond, and to believe all things are possible with God. Carol Pettibone provided special music for this service.

The Homecoming activities concluded with an open house at the church building and at the parsonage. Many of the rooms in the church facility had been painted and numerous improvements had been made to the church grounds. At the parsonage, the interior had been totally repainted, new bathroom and kitchen sink fixtures installed, and new living room carpet laid.

These improvements were made possible in large part through the generosity of Mr. Oscar Schleiffer, a Methodist layman who is a friend of the Newark Brethren congregation. Mr. Schleiffer was recognized for his gift of giving during the rededication service.

—reported by Pastor Stephen Cole

Johnstown Third Church celebrates sixty years at present location

Johnstown, Pa. — The Third Brethren Church of Johnstown celebrated 60 years at its present location at the corner of Spring Street and Grape Avenue with special activities on Sunday, October 23. The day's events included morning services, a late-afternoon fellowship meal, and an evening worship service.

Rev. and Mrs. Clarence Kindley of North Manchester, Ind., were guests of honor for the day. Rev. Kindley, predecessor of the current pastor, Rev. Duane Dickson, was the speaker for the evening service. Also present for the occasion was Mrs. Emma Wingard, the oldest living charter member of the congregation. She was brought from her home in the Scalp Level Church of the Brethren Home to enjoy the celebration. Other guests included former pastor Rev. Jerald Radcliff and his wife Grace.

A special feature of the fellowship meal was background piano music provided by Dave Dysert. Mr. Dysert played hymns and tunes of the 1923 period. The meal was followed by an informal time of short speeches, reminiscences, and a program of music and skits.



The late-afternoon fellowship meal included a time for short speeches, reminiscences, and a program of music and skits.

A historical display had been set up in the Men's Bible Classroom that included old pictures of the church and articles about the early years of the congregation. In addition, Rev. Dickson had prepared a 16-page history of Third Church, which was distributed to all who attended the celebration.

The Third Brethren Church of Johnstown was started as a daughter congregation of the Johnstown First Brethren Church in the late 1800's. Services were first held in a storeroom on Fairfield Avenue and were later moved to Laurel Avenue when the group purchased a church building from the Presbyterians. Then, in 1924 during the pastorate of Rev. L.C. Wood, the congregation moved to its present location.

—reported by Floyd Benshoff

Waterloo member Robert Catchpool receives God and Family award

Waterloo, Iowa — Robert G. Catchpool, 10, was awarded the "God and Family" Scouting award Sunday, November 6, at the Waterloo First Brethren Church. As far as can be determined, Robbie is the only person in the 100-year history of the Waterloo Church to receive this award.

The "God and Family" program is designed to help boys nine and ten years old move toward fullness of life as they grow increasingly aware of God's constant presence. "God and Family" is intended to teach as Jesus taught, through ordinary life experiences.

Robbie completed a five-part project in which he explored his relationship to God, himself, his family, his friends, his community, and his future. This involved answering numerous questions in a study booklet and looking up many passages of Scripture to see what Jesus said about each subject. He also met once a week throughout this past summer with his counselor, Mr. George Bunn.

Robbie is a fifth-grade student at Orange Elementary School in Waterloo, where he plays trumpet in the school band and is a member of student council. He and his parents, Mr. and Mrs. Donald Catchpool, are members of the Waterloo First Brethren Church. This is Robbie's third year as a Cub Scout.

—reported by Roseann Mathews



Robert Catchpool

Emery and Ann Kridler honored by Pleasant View Church

Vandergrift, Pa. — Emery and Ann Kridler, members of the Pleasant View Brethren Church for more than 40 years, were honored in a special service on Sunday, November 6. The Kridlers were recognized for their many years of dedicated service to the Pleasant View congregation.

Both Emery and Ann have been active in a wide range of ministries. Emery has served as head usher, moderator for 17 years, Sunday school teacher, official board member, deacon, head trustee, treasurer of the deacon board, secretary-treasurer of the local laymen's organization, and finance committee member. He also buys all Communion and funeral tray supplies, and does much visitation.

Ann has been equally active, serving as church secretary, Sunday school teacher for special students, official board member, deaconess, financial secretary, choir director, pianist, choir member, Sunday school secretary, corresponding secretary for the Woman's Missionary Society, Bible school teacher, and flower committee member. She also does much visitation.

The couple was honored with special flowers and a plaque from the congregation, presented to them by Moderator Jim McGraw.



Ann and Emery Kridler

—reported by Pastor Michael Gleason

Letter to the Editor

China Today

My thanks to Dr. Joe Shultz for writing (and to the Editor for printing in the November EVANGELIST) the report of his recent visit to China.

I'm appreciative because such information helps us fulfill The Brethren Church's stated intention of learning more about other countries, as adopted at the 1983 General Conference as part of the Peace Resolution brought by the Social Concerns Committee. The approved resolution stated: *Be it resolved that The Brethren Church take an active part in educating itself about other nations and other peoples, even those who threaten us. Then we might learn to respect each other and abandon the fears brought about by stereotypes. With today's technology we are drawn together around the world until we simply live in a Global Village. Let us ask God to teach us how to love the enemies in our village.*

I was particularly interested to learn, for example, that

-China has one of the fastest Christian growth rates in the world.

-in contrast to conditions under the Nationalist regime of Chiang Kai-shek, the people have adequate food now because the Communist People's Republic of China made food supply a priority and agriculture has been one of the successful areas of development since 1949.

-there are over 50 times more Christians in China now (45 million) than when the Communists took over in 1949—despite periods of horrendous treatment of the people by that government.

—some seminaries and churches are overflowing.

May we dedicate ourselves to assist in averting armed conflict with others, such as these Chinese people, in our "village."

Phil Lersch, Chair
BRETHREN PEACE COMMITTEE

In Memory

Harvey Amstutz, 81, December 14. Long-time member of the Smithville Brethren Church. Services by James Rowsey, pastor. Mr. Amstutz was a member for 40 years and secretary for 33 years of the Ashland College Board of Trustees.

Wilson Morgan, 64, December 11. Member of the Johnstown Second Brethren Church. Services by Don Wagstaff, pastor.

George Carter, Sr., 79, December 2. Member for 27 years of the South Bend First Brethren Church. Services by Larry Baker, pastor.

Nevin Barnes, 80, November 26. Member for 38 years of the Dayton Hillcrest Brethren Church. Services by Dennis Wilson, pastor.

Ruth Rapp, 84, November 21. Member of the South Bend First Brethren Church. Services by Larry Baker, pastor.

Ethel Bolander, 82, November 13. Member of the Bryan First Brethren Church. Services by Marlin McCann, pastor.

Maude Colip, 93, October 30. Member for 75 years of the South Bend First Brethren Church. Services by Rev. George Phillips.

Lucian Green, 83, October 23. Member for 43 years of the South Bend First Brethren Church. Services by Larry Baker, pastor.

touching the world of space and time, all three persons of the Godhead participated.	John 6:13-15
The Father Scripture reveals the first person of the trinity as the Father. The created world testifies to Him in both the external order of nature and the internal working of conscience. As the Father of Old Testament Israel, He led the nation with parental love and care, with warnings, chastenings, and promise of inheritance. He sent His beloved Son into the world in the person of Jesus of Nazareth. All who confess Him as Lord, the Father makes a new creation and adopts as His children.	Psalm 19:1 Rom. 1:20-21 Rom. 2:14-16 Is. 63:15-16; 64:8 Ps. 78:1-72; 105:1-45 Ps. 106:1-48 Deut. 7:6-16 Matt. 3:16-17 John 6:57 John 8:42; 17:8 John 1:12 Rom 8:12-17 2 Cor. 5:17 Gal. 4:4-7
Sin God created humanity, male and female, in His own image with freedom to obey or disobey Him	Gen. 1:26-27; 2:16-17 Gen. 3:17

The "Centennial Statement" is now available in booklet form with Scripture references!

The 1983 General Conference accepted "A Centennial Statement" in August "as a testimor of the faith and life of The Brethren Church at this milestone in our history."

A task force of 18 Brethren prepared the statement of faith over a two-year period. Tl document was presented for review at several stages of development at district and pasto conferences and at the 1982 General Conference. Scriptural references have now been added provide a more complete document.

The 12-page, 5½ x 8½ inch booklet is designed for personal and group study, as well as f distribution to potential members and to others seeking to know what we as Brethren believ A partial page is reproduced above in actual layout and type size.

Quantity prices are: 100 or more — $.35 each; 10 or more — $.50 each; single copies — $.' each. (All prices are plus shipping. Ohio sales are subject to 5.5% sales tax.)

Order today from

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524 College Avenue, Ashland, OH 44805
Phone 419-289-1708

A Centennial Statement

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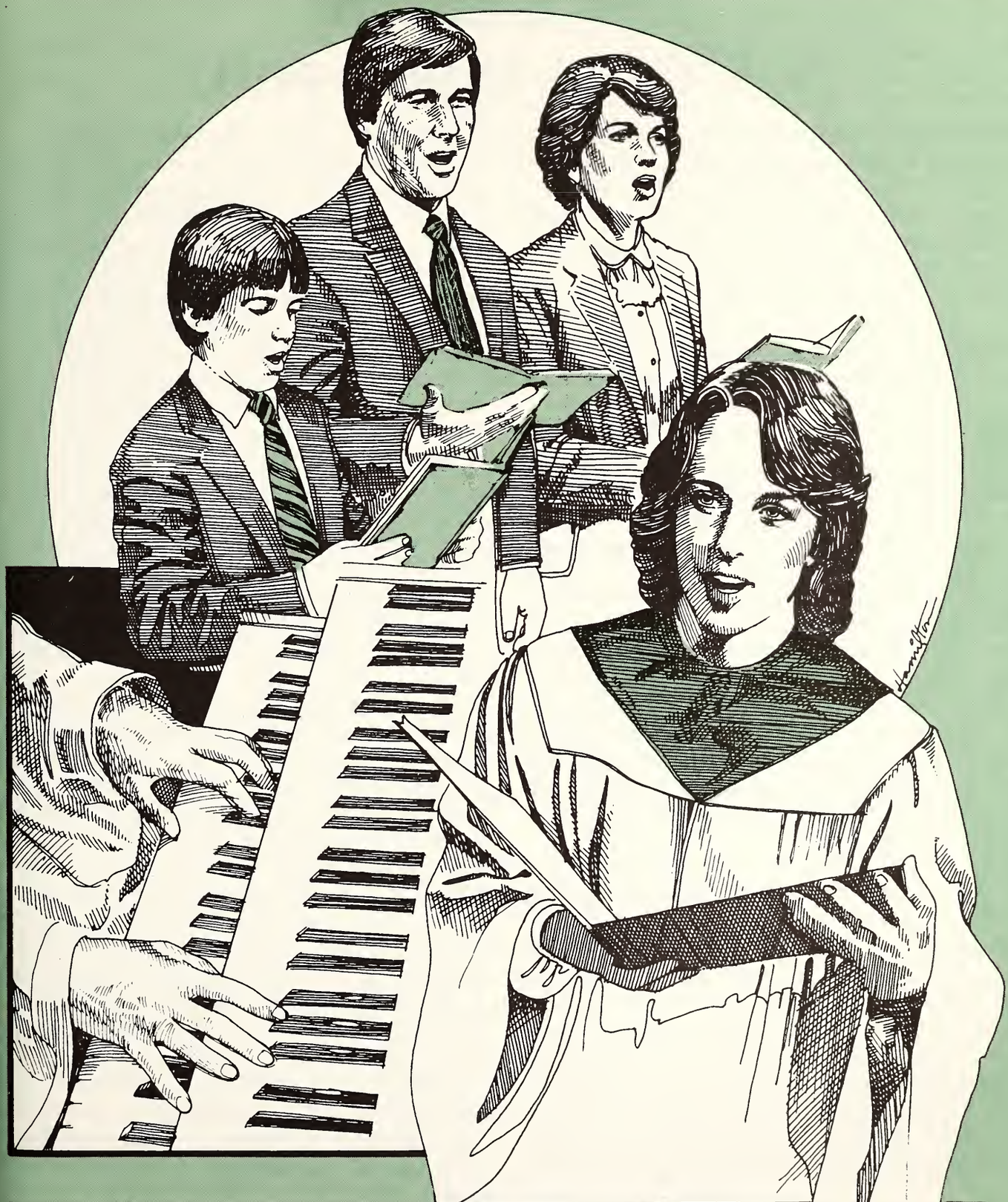
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O SING unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name; shew forth his salvation from day to day. Psalm 96:1-2

Learning From Our Heritage

by Dale R. Stoffer

The Church: A Visible Community

THROUGHOUT Scripture God's desire to have a people for His own possession is expressed in the formula: "I will be their God, and they shall be my people" (see for example Lev. 26:12; II Sam. 7:23-24; Jer. 7:22-23; Ezek. 11:20; II Cor. 6:16; Rev. 21:3). This statement, which combines a gracious promise on God's part and a grave responsibility on the part of His people, was given originally to the Old Testament nation of Israel. But in the New Testament, it is given to all those who come to faith in Christ (see I Pet. 2:6-7, 10).

What, you ask, does all this mean for me? Put simply, when you become a Christian, God graciously adopts you as part of His family; He becomes *your* God and Father. But at the same time, you assume the responsibility for behaving as God's child (note Eph. 5:1-10; especially vv. 1, 8).

We, in fact, are charged by God with the task of extending His ministry in the world. Notice Paul's words in II Cor. 5:19-20: "And he [God] has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making His appeal through us" (*NIV*). Likewise, in Matthew 5:13-16 Jesus calls His followers to be the salt and light of the world. Our lives are to reflect God's character to such an extent that He is glorified.

We can say then that we, as God's people, become God's image-bearers and character-bearers (see I Pet. 1:14-16). We are to show *visibly* by our words, actions, and character that we follow God's ways, not the ways of the world.

It is this conviction which is the basis for our Brethren belief in the concept of the visible church. There should be no guessing games needed to determine if a person (or a church!) is Christian or not. Every person who has professed Christ as Savior and Lord has the responsibility to make Christ's lordship visible in every area of his or her life.

This view of the church is quite different from that held by churches which practice infant baptism. Generally, such churches hold the doctrine of the invisible church: the church is composed of a mixed group, some committed Christians, som Christians in name only. It is not the church's r sponsibility to weed out the good from the bad, f God will do that on the judgment day. (Supporte of this doctrine cite the parable of the wheat an the tares in Matthew 13:24-30. But they conve iently overlook Jesus' interpretation in verses 3 43, where He specifically says in verse 38 that t field is the *world* rather than the church.)

Such a view effectively neutralizes any rega for mutual accountability and discipline. It also a lows a totally unspiritual person to find a comfor able place within the church.

As we have seen, The Brethren Church, ar many other churches which practice believers' ba tism, maintain that God desires His church to r flect His character. Indeed, the Brethren ar churches with Anabaptist (Mennonite) roots ha a very optimistic outlook on the ability of indivi uals and churches to live more and more cor pletely in God's image.

The reason for this optimism is the belief th the Holy Spirit can and will refashion and refor a person's character by His indwelling presenc We believe that as we "walk by the Spirit" a yield ourselves to the inner work of God's Spir we will increasingly yield the "fruit of the Spiri in our lives (see Gal. 5:16-25).

It must be stressed that character reform is not work we can do on our own. Our attempts will r sult in consistent failure, which will end in t kind of despair Paul expresses in Romans 7:14-2

The only permanent remedy is to "put to dea the deeds of the body" by the power of the Spi (Rom. 8:13). Do not miss the significance of t obvious fact that Paul's discussion of the indwe ing Spirit in Romans 8 follows immediately aft his discussion in Romans 7 of our inability to what the law commands and our good intentio desire.

God has purposed to build a people and a chur that will make visible His character. But we c do this only as we are transformed inside out the Spirit's power.

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Cover

While all Christians are to sing unto the Lord," God has given some believers special musical gifts to use in His church. For more on the subject of spiritual gifts and how we are to use them for others in the church, see "Your Church Needs You," on page 7.

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Readership Survey

As of this date (January 25), we have received back 164 of the Readership Surveys included in last month's issue of the EVANGELIST, with additional copies arriving daily. Our thanks to all of you who filled out and returned the questionnaires, with special thanks to those who put a stamp on the form and saved us the postage.

A tabulation and analysis of the responses to the questionnaire will be included in the April issue of the EVANGELIST. If you have not yet completed the questionnaire and would like to do so, we would be glad to receive it, even though the original due date has past.

Centro Cristiano Para La Familia:

Growing Through Bible Studies

by Maria Miranda

NOT all methods of church growth are effective in all churches. Nor can we say that there is only one "great method" of church growth.

The Hispanic Brethren Church in Pasadena, California (*Centro Cristiano Para La Familia*), is a case in point. From my first-hand experience with this church, I can say that no textbook-methods of church growth have been used in this congregation. Nevertheless, the Lord has blessed this church in an extraordinary way.

How can we forget the first year, when the membership was zero? But little by little, an increasing number of people were contacted (many of them through our radio program), and new people were added to the congregation. Now we have grown to the point that attendance last year (1983) averaged around 140, with highs of 175-180.

One of the first goals when this church began was to establish Bible studies for newcomers. Every Monday the leaders of these studies would meet with my husband, Juan Carlos, and together they would plan the lesson for the week. Then each leader would share this lesson with his or her Bible study group.

We now have seven Bible studies that are attended only by the lay people of the church. Most of the newcomers to the church during the last year have been the fruit of these Bible studies.

The studies are planned to appeal especially to persons who do not know the Lord. Special attention is given to their needs, and time is spent praying specifically for them and in trying to lead them to the Lord.

One example of how the Lord has use these Bible studies to bring people to the Lor and into the church is the family of Robert and Lupe Perez. Roberto was an alcoholic fu of prejudices against the gospel. Like man Roman Catholics, he believed that he shoul not accept anything that came from outsic his church.

His wife Lupe started attending our fir home Bible study three and one-half yea ago. Lupe would always bring her Roma Catholic Bible to the studies to make su that what was read and taught was in h Bible. She came to the Bible study not much out of a desire to learn about the Bib as out of a need to ask for intercession for h husband.

Each weekend Roberto would leave home play cards with his friends and drink beer. H would spend his whole week's paycheck whi he was gone. Many times he would leave f Tijuana with his friends on Friday and n return until Monday or even the middle the week.

Lupe was becoming desperate. She ha three little girls to care for. In order to me the expenses of the family, she was forced go to work. She had to shoulder total respo



Juan and Eneida Martinez (above) hosted t first Bible study in their home. It was in this Bi study that Roberto Perez came to know Christ his savior.

Mrs. Miranda is a co-worker with her husband, Juan Carlos, in the Brethren Hispanic ministry in California and Mexico. She also has her own Spanish radio program, "For You My Dear Lady," in which she shares Christian advice for Hispanic women. The program is carried on more than 30 stations.

ibility for the family. Added to this was her onstant worry about the fate of her husband.

After some months of attending the Bible tudy, Lupe accepted Jesus Christ as her Lord nd Savior. Now that the church's prayers on er behalf had been answered, they continued o pray for her husband. But nothing hapened. Lupe reached the point that she conemplated divorce. She ould not conceive of pending the rest of er life with a husband vho was drunk every veekend.

But in time the nercy and power of God started touching Roberto. He had many rejudices against the vangelical church. Nevertheless, he came o church one Sunday norning. Lupe's face lowed with joy and ratitude! Several weeks elapsed. Then, fially, Roberto made the decision to give his fe to the Lord. God was showing His greatess in another miracle! I say this because I elieve that only the miraculous hand of God an bring about this kind of change.



From alcoholic to evangelist. Roberto Perez, his wife Lupe, and their three children.

Two and one-half years have passed since his happened. Roberto continues faithful to he Lord and very active in the church. Every Wednesday he conducts a Bible study in the home of his brother, whom he won to the Lord out of a background similar to his own. And he also helps other brethren who are involved in this same ministry. In addition, Roberto visits his relatives who are non-believers (six of them have been saved), and he also sees his former weekend friends. One of these friends, Oscar, accepted Jesus Christ a year and a half ago and is now a faithful Christian, always testifying how the Lord has changed him. Every time he comes to church services, he brings a new person with him.

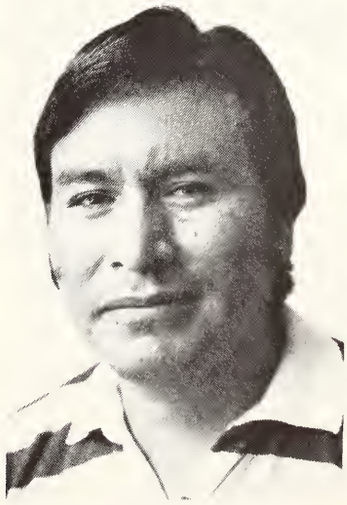
The case of Roberto and Lupe is typical of the fruit of the Bible studies. This is the reason that I mentioned at the beginning of this article that all churches do not grow by the same method. I believe that the most important element is for each church to be sensitive to the leading of the Holy Spirit and to let Him design the method that will be effective and appropriate for the congregation. When this is done, the Lord will add to their number day-by-day those who are being saved (cf. Acts 2:47). [†]

Hispanic Pastor Ordained In Pasadena Brethren Church

NOT only is the Hispanic Brethren Church in Pasadena growing rapidly, it recently ordained its first pastor. **Vidal Juarez**, who began his service two years ago as youth pastor and later as associate pastor of *Centro Cristiano Para La Familia*, was ordained to the gospel ministry on Sunday, October 9, 1983, in the Pasadena church.

Rev. Juarez was born in Bolivia and received his schooling in Latin America before coming to the United States for further theological training. His wife is a physician, having finished medical school in Cordoba, Argentina. She and the couple's two children are in the final process of obtaining visas for entry into the U.S.A., to join her husband in California.

The ordination service was led by Dr. Juan Carlos Miranda, senior pastor of *Centro Cristiano Para La Familia*, The Brethren Church's first Hispanic church in the United States. Others participating were Rev. William K. Curtis, pastor of Northwest Brethren Chapel, Tucson, Ariz., and designated representative of the National Ordination Council; and Rev. M. Virgil Ingraham, Executive Director of the Missionary Board of The Brethren Church.



Rev. Vidal Juarez

Rev. Juarez is now pastoring a new Brethren congregation in nearby Monrovia, an extension of Hispanic ministries of *Centro Cristiano Para La Familia*. He will participate with Dr. Miranda and other Hispanic leaders in forming still other congregations in that great concentration of Spanish-speaking people surrounding the Pasadena church.



Developing a Global Vision

by John Maust

Adjusting the Image

WE were killing time during coffee break, and I asked my friend from Minnesota why he had driven all the way to southern Illinois for a missions conference.

"I came just for me," he said. "I figure if I can come away from here inspired for missions, maybe it will rub off on the rest of the people back home at my church."

He was so right in one respect: If you and I aren't excited about world missions, we certainly can't expect others to be.

But I would guess things didn't turn around immediately at my friend's church. He probably caught the breeze off more than a few cold shoulders.

It's not necessarily that believers are opposed to world missions. It's just that missions have gotten a bad image. Many of us were misinformed or received a false impression of missions over the years. Sometimes I think missions needs Madison Avenue's help to correct its image problem.

As you promote missions in your congregation, keep in mind where people "are at." They may be thinking:

1. "The very word missions bores me. Boring slide shows and dry prayer letters."
2. "Missions only happens in the jungles, and it's hard to relate to stories about headhunters."
3. "I'm not really qualified to be a missionary. They seem so spiritual."
4. "Missionaries strike me as people who go overseas because they can't get married or because they aren't capable of doing anything here."
5. "I've got enough people to witness to—beginning with unbelievers in my own family. Besides, hasn't just about everyone heard about Jesus anyway? Will God really send them to hell if they haven't?"
6. "God will save the persons He wants saved. He doesn't need my help."

Probably each of us has thought one or more of these things. We need to work at shooting down these false images.

1. Missions does become boring if it's purely a spectator event. So get people involved. Organize missions work projects, letter-writing to missionaries, and missions Bible studies. In missions conferences and programs, be creative—not always falling back on tables with African curios and 3(year-old written materials and audio visuals.

2. Make your programs contemporary and fa tual. While linguists and others *are* at work amon tribal peoples, missions today very often take place in the exploding cities of the Third World.

3. Unfortunately, we've made missionaries int super-saints. Whenever possible, invite missio aries to your church. Encourage them to be "real and share the bad as well as the good. In afte church small-group meetings, give them time interact with members of the congregation.

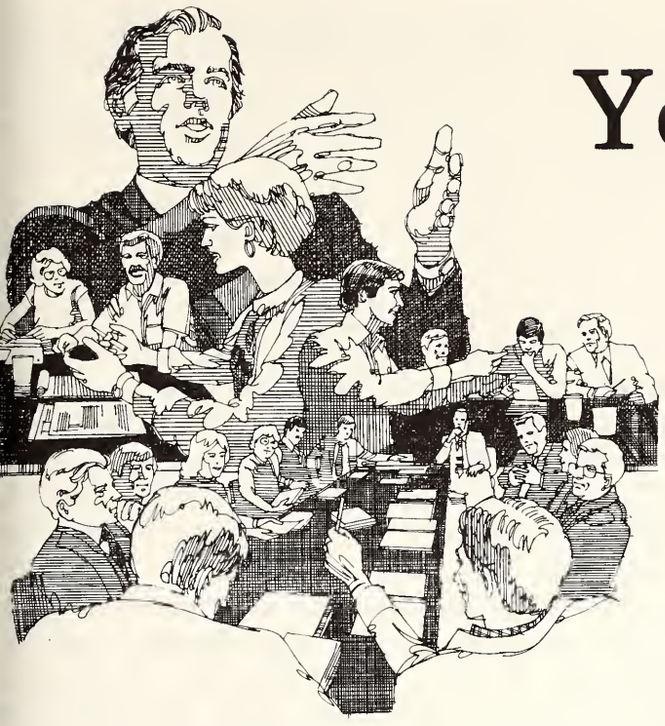
4. Show your church that missionaries aren washouts. Share some of the real success stories missions. For instance, did you know that 85 pe cent of all the schools and hospitals in Africa ov their existence to the work of missionaries?

5. Yes, there are plenty of unsaved perso around us. But the need is proportionately great elsewhere. Some two billion people who compri 16,000 culturally distinct people groups are wit out a church. Few missionaries are among the We could debate for hours how God will judge pe sons who die with no awareness of Jesus Chris But Jesus was concerned enough about man's lo state to die on a cross. That ought to be sufficie motivation for us to see that the lost hear the Go News.

6. God is sovereign in the matter of salvatio but He does ask His church (us) to be His messe gers of that salvation. Christians will be excit about world missions when they really gra through Scripture God's heart for the world a then see how we are an integral part of His pla In that light, be sure to build the biblical basis world missions. (While others may not believe *yo* they will believe *the Bible*.)

In coming months, I'll suggest more speci ways to promote missions in your church. In t meantime, keep working at eliminating t stereotypes, false images, and misinformation th cause believers to be apathetic.

*Try publications of the Evangelical Missions Informat Service (EMIS) for up-to-date world missions news. EMIS p lishes a semi-monthly 8-page newsletter (*Pulse*), a 4-page se monthly digest, and a quarterly magazine, *Evangelical M sions Quarterly*. Write EMIS at Box 794, Wheaton, IL 601



Your Church Needs You

by G. Roger Schoenhals

HIS EYES danced as he told me about his new-found church. "There must be fifeen-hundred people there every Sunday ıorning. And the music is spectacular. And e sing praise choruses and prayer choruses ıd lots of easy stuff. The words are flashed ı the wall by an overhead projector."

He said the preacher was enthusiastic and ıtertaining and that he taught more than reached. "He speaks at least forty-five mintes, and everyone hangs on his every word. e has us flipping through our Bibles looking p the references. He makes everything so ear, so orderly."

He said the church began only a few years go with a handful of people. It's phenomenal rowth has come mainly from folks who have ocked there from other, less exciting ıurches. They appear to have lots of money ıd are planning a mind-boggling building rogram.

"I really get a lot out of the church," he aid. "When I leave, I'm fed and ready to egin a new week."

I could see the comparison coming as he ompleted his description. Sure enough, he roceeded to point out the flaws of his own deomination and the small local church he had een attending for many years. "We never ave enough money or people or the right ind of leadership. We just plug on year after ear."

"I've heard my friend's story before. Not from him, but from others who likewise fell under the spell of a super-church. And it doesn't have to be a "charismatic" church either. Any large church with a silver-tongued preacher and a going program will do. Any place where you can slip in and sit in the back and receive a blessing. Places where you can get something without the hassle of having to give. It's like attending a play or a basketball game or some other production.

There are, of course, many persons involved in these super-churches. It takes a lot of people giving a lot of time, energy, and money to keep things rolling. But for every giver, there are those who go along just for the ride.

As my friend droned on with his unsympathetic analysis of the smaller church, I began to see more clearly what he was really saying. It made me think of something President Kennedy once said, only with a reverse twist: "Ask not what you can do for your church, but what your church can do for you."

Unfortunately, we are living in a society bent on seeking satisfaction for self. The historian Christopher Lasch captured this spirit a few years ago in his book, *The Culture of Narcissism*. He wrote: "To live for the moment is the prevailing passion—to live for yourself. . . ."

We see this same self-seeking spirit seeping into the church. The self-centered Christian tramps from church to church looking for the best deal. "I'll come if you can meet my needs and the needs of my family better than the church down the street."

This same spirit has infected the Christian home, causing unprecedented conflict and divorce. Each spouse seeks personal satisfaction from the other. They begin to measure the worth of the other by his or her ability to meet the other's need. "Ask not what you can do for your spouse, but what your spouse can do for you."

To expect something from your marriage or your friendships or from the church is, to a certain degree, healthy. We all have legitimate needs. But making the satisfaction of

(*continued on next page*)

Mr. Schoenhals is a free-lance writer living in eattle, Washington.

these needs our primary objective causes us to deny the very gospel we profess to believe. Indeed, the Spirit of Christ is diametrically opposed to the diabolical spirit of selfishness. We are sons and daughters of Him who gives and gives and gives again.

The Scripture teaches that God gives each of us gifts for the good of the church. The Spirit of God "apportions to each one individual as he wills." He may endow you with the gift of hospitality. He may give someone else the gift of teaching. Another will be given the gift of administration. And another the gift of encouragement. All of these gifts are placed in our hands as an expression of His unsearchable love toward us.

And what are gifts for? To bury in the ground? To parade before others? Gifts are for giving! Like the parent who provides his child with a gift at Christmas to give an older sibling, so our Father provides us with something to give to our brothers and sisters in Christ.

We find our happiness in giving "our" gifts to others. And as we give these gifts, others give their gifts to us. We partake in a continuing gift exchange whereby the whole church is nurtured and equipped for more effective service.

So the central question for the Christian is not what can I get from the church, but what has God given me to give to the church. And how can I best give my gift for the glory of God. We find fulfillment not in chasing after the church that can best meet our needs, but in giving our gifts to a local body of believers. It is in giving that we receive. Yet, we give not to receive, but to fulfill the will of God for us and to express our gratitude for His unspeakable Gift to us.

What has God placed in your hands to give? Are you giving your gift freely, with no strings attached? Your church needs your gift. Without it, your brothers and sisters in Christ are incomplete—handicapped, like a man without a foot or an arm or an ear. Your church needs you. [†]

A Lunchtime Crisis

In this account of a true experience, Russell Asvitt demonstrates that we can find answers to everyday problems by prayerfully turning to God's word.

"DADDY, I want to talk to you." The tone of Janice's voice was serious, indicating to me that something very important was on her mind.

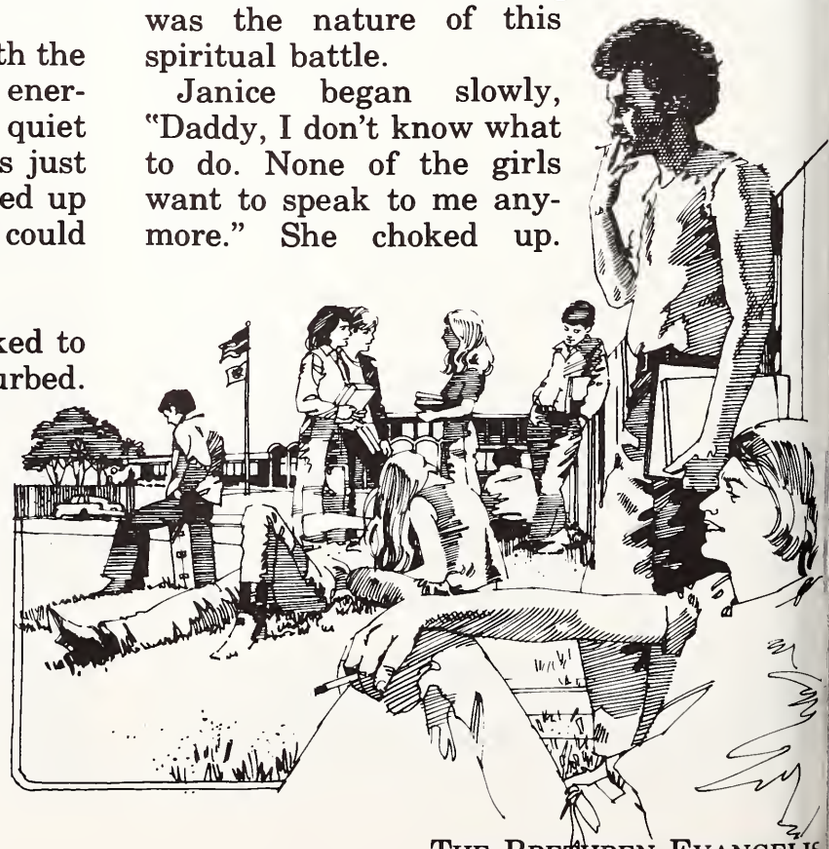
The usual mood of this young lady with the flowing blonde hair was cheerful and energetic, but during dinner she had been quiet and thoughtful. I had brushed it off as just another blue Monday, but when I looked up from my reading into her somber face, I could see that it was much more than that.

"OK," I said. "Let's talk."

I got up from my chair, and we walked to her room, where we would not be disturbed. My wife was ironing, and my son was in his room listening to the ball game. But a serious talk had to be in a private place free from any interruptions.

Ordinarily, Janice discussed her personal problems with her mother, and they were usually resolved before I was aware of them. When it came to serious spiritual matters, however, I was responsible for finding biblical solutions. I wondered as we sat on the edge of her bed what was the nature of this spiritual battle.

Janice began slowly, "Daddy, I don't know what to do. None of the girls want to speak to me anymore." She choked up.



Mr. Asvitt is a free-lance writer living in Concord, California.

They called me chicken and a baby."

"What happened?" I asked.

"They all went out at lunchtime to smoke, nd they asked me to go with them. When I aid no, they said they would never—speak— o me—again. What'll I do, Daddy?" With this he began to sob.

I wanted to express empathy; to say, "I now. I've been through that when I was your ge." But I couldn't. When I was in my first ear of high school, as Jancie was, I was *with* ne crowd that sneaked out to have a igarette. I had only become a Christian a ear after Janice was born. I had never exerienced the terror of standing alone against trong peer pressure.

Feeling sorry about my inadequacy, I said othing. I realized, however, that she needed nore than sympathy to meet this challenge to er Christian testimony. What could I tell er? Ever since Janice had learned to talk, ve had conducted regular family devotions. he knew that she was not to be conformed to nis world. She recognized her body as the emple of the Holy Spirit. She was aware that nese principles were the very reason for her onflict.

As I searched in my mind for an encouraging word, I recalled I Corinthians 10:13: There hath no temptation taken you but uch as is common to man: but God is faithul, who will not suffer you to be tempted bove that ye are able; but will with the emptation also make a way to escape, that e may be able to bear it."

Her response did not surprise me.

"Yes, I know that verse. But what is the scape?"

For a moment I was speechless. Although I vas grateful that my daughter would discuss er problem with me, I knew that she needed solution.

"Let's pray for an answer," I said.

No sooner had we knelt to pray than a erse came to my mind. I reached for her Bible lying on the dresser and started to flip he pages of the concordance.

"Two—two—two," I said under my breath. Ah, here it is." Turning to the proper page, I anded Janice the Bible. "Read Ecclesiastes :9, 10 to me."

"Two are better than one;" she began lowly, "because they have a good reward for heir labour. For if they fall, the one will lift p his fellow: but woe to him that is alone when he falleth; for he hath not another to elp him up."

"You need someone else," I said, "to help you stand against those girls. Diana didn't go with them, did she?"

Diana was a friend of Janice's from church. They were in the same grade at school, and she also lived down the street.

"No, she didn't. But she eats lunch with some other girls."

"Would she be willing to eat her lunch with you?"

"I'll ask her."

"Let's pray about it."

We asked the Lord to give Janice strength to meet this challenge, and that Diana would be willing to leave her other friends to eat lunch with Janice.

"I realized that Janice needed more than sympathy to meet this challenge to her Christian testimony. What could I tell her?"

"Feel better now?" I asked, when we had finished praying.

"Yeah, I guess so."

I gave her a hug and left the room.

It is always easy to put someone else's problems out of your mind. Having left this one in the Lord's hands, I had completely forgotten the incident by the end of the week.

Friday evening, as I entered the house, tired from the day's work, my spirits were lifted by the appearance of an excited daughter standing at the door grinning at me.

"Daddy," she said, "you know what?"

I didn't know what, and chuckled as I said so.

"You know those girls?"

Then it came back to me. She was referring to the girls who had threatened to never speak to her again.

"Yes, I think so."

"Well! They came up to Diana and me today and said they wanted to eat lunch with us, and they weren't mad at me anymore, and they said they respected me for standing up for what I believed in."

"Hey, that's great!" I said.

At the dinner table, it wasn't Janice's turn to give thanks, but she needed no coaxing to thank the Lord for answering our prayer. Dinner tasted especially good to me that night.

As a result of this experience, Janice and Diana became very close friends. Their mutual faith in the Lord helped them both through many other trials they faced during their high school years. [†]

Buckeye Pioneers

by Ida Lindower

GRATIFYING, indeed, is it to see our elderly friends living comfortably and independently in pleasant quarters. One may observe this at the Buckeye Apartments in Ashland, Ohio.

When these apartments were constructed in 1973, the first residents accepted were Mr. and Mrs. Jay Becknell, formerly of Warsaw, Indiana, and Clearwater, Florida; Mrs. Hattie Priser, of New Lebanon, Ohio; Rhea Moherman and Chlora Hazen, both lifelong residents of the Ashland area. All of these people were members of The Brethren Church.

The Becknells were not only among the first residents, but they came to Ashland two months before Buckeye's building was completed. Hence, they watched its progress almost daily while living with their daughter and son-in-law, Bonnie and Ray Summy.

Several years ago Hattie Priser moved from Buckeye Apartments to Brethren Care, where she continues to reside. Then, after the deaths of Jay Becknell and Chlora Hazen, Marie Becknell and Rhea Moherman remained at Buckeye, where they are still living today. These ladies are splendid examples of our elderly maintaining their own quarters, living comfortably and independently.

On a visit to Marie's apartment, one sees a sprightly little lady enjoying her cozy quarters. She says, first of all, that she likes Ashland very much and appreciates the fellowship with the other residents who have joined the Buckeye family in more recent years. "We are all very congenial," she maintains, "and often on summer nights we sit outside our doors, relishing one another's company. We are just like a big family."

Marie counts among the desirable qualities of Buckeye its proximity to the Park Street Brethren Church, which is no more than two hundred feet away. She includes, too, the bonus of twenty days nursing care provided each year—if needed—at Brethren Care.

Marie has numerous hobbies, among which are painting; baking—she conjures up delicious pies and other goodies; sewing—makin most of her own clothes and sewing for Worl Relief; and writing letters. She correspond with numerous friends and relatives; in fac she is one of the rare people who enjoy wri ing to others.



Marie Becknell is one of those rare people wh enjoy writing letters.

If one were to characterize this lovely pe son, one would have to say that she is happ versatile, and well-adjusted, living a produ tive Christian life.

Rhea Moherman likewise maintains tid living quarters and takes pleasure in th



photos by Howard M

Rhea Moherman counts reading as her main hobby

Mrs. Lindower is a member of the Ashland Park Street Brethren Church.

llowship with her Buckeye neighbors. Hav-
ng lived her entire life in the Ashland area,
ne knows and is known by many people in
ne community, and they visit her frequently.
he can look back over a long life of member-
ip in The Brethren Church and years of
hristian service.

For quite some time she taught a Sunday
chool class, belonged to the Woman's Mis-
ionary Society, and attended the Builders'
lass. She recalls with delight the time when
ne church was built. She was among the
ctive group of women who used to make
ounds of doughnuts and mince meat, selling these delicacies to neighbors and friends. This enterprise was carried on to help pay off the church's building debt.

In these days, since Rhea's health is not so good, she is a bit more limited in her activity and counts reading as her main hobby. The church, however, continues to be one of her chief interests.

If one were to question the wisdom of the Benevolent Board in building this facility (Buckeye Apartments), all one need do is look about at the fine Christian people residing there. Truly, they are the upper-level students in God's Great University. [†]

1983 at Brethren Care . . .

A Year of Transition

THIS past year has been one of transition at Brethren Care in Ashland. Mr. Lenny eaman retired and Ken Seege was appointed s Administrator on March 16, 1983, the day Ir. Seaman was recognized for his more than leven years of service as the first Administrator.

Mr. Seaman's successor, Ken, has over 24 ears of experience in a variety of social serv-e, health, and educational agencies, includ-ng child welfare, mental health, mental re-ardation/developmental disabilities, and de-nquent children. He was also an associate rofessor at Ashland College. He has a Mas-er's degree in social work from Ohio tate University. He enjoys a growth xperience and a developmental atmos-here, and hopes to expand the vision nd scope of service at Brethren Care.

Ken has provided leadership in cer-ain key economy moves, such as last pring's change of the entire laundry peration schedule to nighttime hours or energy conservation and cost con-ainment. In addition, the laundry and ousekeeping supervisor positions ere consolidated into one. Annette autzenhizer was promoted to the po-ition of Director of Housekeeping and aundry Operations, where she has rovided renewed leadership and effi-iency in these vital production areas.

The Safety and Sanitation Commit-ee has been reactivated and has been naking significant progress in revising and updating all fire and hazard procedures. Lighting in the hallways has been improved, and various timers and energy devices have been installed in order to reduce costs. The maintenance staff did the conversion work and also installed all-purpose, uniform fire extinguishers at added locations for increased safety and visibility.

During the past year, Brethren Care received $26,800 in designated gifts and $1,500 in undesignated gifts. Of the designated portion, $18,900 was used to expand and pave the parking lot. This amount was given by a

(*continued on page 13*)



Residents and staff at Brethren Care shared a fun-filled Halloween party last October. Pictured are (front row, l. to r.) Ethel Roselip, Norma Wells, Hattie Priser, (2nd row, l. to r.) Joyce Ludwig (Bookkeeper), Helen Cox (Director of Nursing), Marilyn Stowe (Activities Director), Mary Scott, Nellie Robertson, and Mona Allison (Assistant Director of Nursing).



A Ministry of *Sharing & Caring . . .*

by Gene A. Geaslen, Administrator

THE "Flora Home," as it is affectionately known to the brotherhood, enters its sixty-first year of service in 1984. Outside activities have slowed down now that the Christmas season is past and a blanket of snow plus a chill in the air reminds us that winter is here again. But inside, residents of both the Home and the Village apartments are engaged in án active schedule. Busy fingers are finding much to do since our supply of crafts and comforts was almost depleted by our Christmas Bazaar, which was a sellout.



Health Care entrance gets a "facelift."

As we take a few moments to reflect on the events of the past year, we realize that 1983 was another time of change and improvement at the Home. The most noticeable change is our new drive-thru front entrance, which was completed in August. The portico at the front door was installed in 1976, but it wasn't until this past year that the drive was rerouted under the portico and the front parking lot expanded. Additional landscaping was added, and also a new lighted flagpole (which was erected after the picture was taken).

Another major project was the renovation of one of our duplex apartments, which had not been lived in since 1977. One side was being used as a guest cottage, and the other as a workshop for Project H.O.P.E. In July two apartments were completed in this building, which is called King Haus in honor of Elder Lester V. King, who served on the Board of Directors back in the 1940's. This brings our total number of Independent Living Apartment units in Brethren Village to 23.

We also have two other duplexes. We just finished doing some minor remodeling to one of these. The other is vacant and needs major renovation which will cost over $30,000. When this is completed, we hope to have 23 single bedroom units and two double bedroom apartments in the Village.

This past year we also purchased a two-bedroom mobile home, which is being used by Project H.O.P.E. (Helping Other People Everywhere) as a temporary workshop until we expand our building later. Project H.O.P.E. was organized by Dorotha Williams who lives in Brethren Village. The organization makes comforts, baby blankets, and other sewing items. Some of these are sold locally to purchase needed sewing supplies, but the rest are given to needy people all over the world. The sewing projects involve thousands of hours of work by local volunteers and by residents of both the Home and the Village. We feel fortu



Remodeled duplex, the "King Haus."

ıate to have such a group involved with our esidents and the Flora community.

Plans are beginning to take shape for fu-ure expansion, including a new maintenance uilding and garage plus a proposed residen-ial care wing. We also need to purchase a ıew van or mini-bus to transport our resi-ents to local appointments, since our 1972 ıodel is beginning to show signs of aging.

We certainly appreciate the financial and rayer support we receive each year from the Brethren. Take an opportunity or make the pportunity to visit us during 1984 as a group r individually. If distance is a problem, visit our local nursing home. [†]

983 at Brethren Care

(*continued from page 11*)

enerous anonymous donor who recognized ne of our many needs for expansion and lant improvement. All donations are being pplied to badly needed equipment and to ome plant improvement, not to operating ex-ense.

Brethren Care received $1,538 from the entennial Heritage Auction and Craft sale eld at General Conference. This helped our quipment needs fund drive, since other do-ations for this special needs drive amounted o $2,475 ($2,100 from one donor), considera-ly less than we had hoped for.

What we must make very clear is that we eed between $30,000 and $60,000 in undes-gnated gifts each year, as we simply do not enerate sufficient income to replace heavily sed equipment and furnishings in need of re-lacement. The Ohio District needs to address trategies for providing much stronger sup-ort for Brethren Care, in order for us to naintain requirements for non-profit status, vhich is five percent of our total income. Five ercent of our 1984 income amounts to 75,000 in gifts.

In terms of fundraising, there is a large and bvious need for a development position for Brethren Care. Fundraising must be done on planned, organized, and systematic basis in rder to yield successful results. A developer vould help raise funds for building upgrad-ng, special projects, reserve funds for unex-ected expenses, and particularly for future lanning and construction of additional re-irement apartments or similar type senior ıousing units. [†]



Donnie Meets Johnny

DONNIE DICKSON, son of Rev. Duane and Helen Dickson (who are currently serving the Johnstown Third Brethren Church in Pennsylvania), has been a resident of the Flora Home since November 1972. Donnie came to us from Ft. Wayne State Hospital as our first developmentally disabled resident. He has been a welcome part of our Brethren's Home family ever since.

He attends a special education sheltered workshop at the Comprehensive Development Center in Monticello, Indiana, five days a week. But when he's home, he enjoys watching T.V., visiting with his many adopted "grandmothers," and listening to country/western music—especially Johnny Cash.

In July of this past year singer/actor Johnny Cash was scheduled for a concert appearance in the neighboring city of Logansport. Gail Ennis, a dietary employee, asked her mother to contact the mayor of Logansport concerning tickets, and she sent Gail complimentary tickets to the concert. Donnie, Gail, Gail's mother, Helen, and our Activities Director Mary Blue all set out for Logansport for the concert. Donnie was super excited about going to hear Johnny, but he was estactic when he was able to speak to Johnny Cash on the way into the concert. Gail snapped a picture of them and gave Donnie an 8- x 10-inch copy for his room.

Who says working in a nursing home is depressing and unrewarding? You may wish to check into your local health care center and become involved in their volunteer program. Or if they don't have a program, offer to start one! [†]



St. Paul's Retirement Community

by A. Ried Thompson

TWO YEARS AGO I wrote an article for the EVANGELIST giving "a resident's view" of Topsfield Terrace Retirement Community.* Since I am now writing about St. Paul's Retirement Community, perhaps an explanation is in order. On January 1, 1982, Brethren Care of South Bend, Inc., changed the name of Topsfield Terrace to St. Paul's Retirement Community. This was an effort to clear up confusion between our community and a commercial complex nearby called Topsfield Condominiums and Apartments.

At that same time, a new management team—Alexian Brothers Health Management, Inc.—was employed to manage and develop St. Paul's. The sun came out from behind the clouds immediately, as the new management began to turn things around quickly.

One might think after reading my earlier report in the EVANGELIST that by this time our "honeymoon" would surely be over. Well, it may be, but the love affair lingers on! As we have become more familiar with life at St. Paul's, our lifestyle has changed, enabling us to fully enjoy all that is available here.

Since January 1982, changes and advances have been made in every department under the direction of the new management team, and especially the Chief Executive Director, Dr. Grant Shumway, Ph.D. Expanded Housekeeping Services, an expanded and responsive Maintenance Services department, and a new Restorative Therapies Service merit special mention. Health Care Services have also been restructured. As a result, in routine surveys made by the Indiana State Health Department in October of 1982 and Augus 1983, St. Paul's Health Care Center facilitie ranked tops.

This report is a plus for all Retiremen Community residents, since they have re served space for their health needs at an time in the Health Care Center. And, o course, the Health Care Center is open to th public and is being so well accepted that occu pancy of 95 to 100 percent has been sustaine for some months.

Another plus for residents has been th management's hiring of a new Food Service Director with experience in retirement an health care centers in Oklahoma and recen courses with the American Dietetic Associa tion. As a result, our dining rooms have com alive with well-prepared meals.

Since the residents voted to have "Dinne in the Evening" as their main meal of th day, all efforts are centered around a beaut ful five-course dinner. So pleased are most c the residents that their well-equipped kitch ens see only limited use at breakfast or noor I should also note that residents may eat an meal they choose in the dining room simpl by calling in a reservation.

Improved Housekeeping Services is anothe area of development. Besides the genera cleanliness of the buildings, each resident apartment is cleaned every other week. Thi makes maintaining an apartment muc easier. Our flat laundry is picked up eac week, washed, and returned to us within on or two days. Personal laundry can be done a any time one chooses. Each building has it own laundry room, and the equipment is ne and very efficient.

Speaking of maintenance, after 35 years

*See "Doubly Blessed at Topsfield Terrace" by Ried Thompson in the February 1982 issue of the EVANGELIST.

working my head off making repairs on my own home, "How nice it is!" to pick up the telephone and call maintenance when a faucet drips or the disposal is clogged. The response is immediate and gratifying. Another related convenience is the security people. Residents can lock their apartments and leave town with no concern for the safety of their property!

Last but not least at St. Paul's is a fine Activities Department. Here again a completely new staff was employed, which has brought in a whirlwind of activities. Because of the revitalized program of activities in the Health Care Center, patients now smile and look forward to these activities, and visitors hear less of their aches and pains.

Residents participate in the planning of most activities, and they love it. At this writing a large Christmas party is in preparation, and any one may help decorate the big, big Christmas tree in the lounge. One committee is working on the Christmas party program, and another on refreshments. And Food Services is arranging to feed some 200 to 300 persons at our Christmas dinner.

To sum up, St. Paul's Retirement Community is experiencing a new stability, a fully used Health Care Center, and a growth in population in our resident apartments since the change in management. While apartment sales have never mushroomed, there has been a steady increase as the result of the installation of a new Marketing Division. New residents are moving in nearly every week, keeping our welcoming committee and get acquainted groups busy. In all this, the friendship and comradeship among residents is supreme.

Many friends meeting us on the street say, "Oh, so you're living at St. Paul's Retirement Community! Really now, how do you like it?"

Well, after reading this article, what do you think? Is it nice? [†]

Benevolent Board Stewardship Report

by George Snyder, Treasurer

AT this writing, another year (1983) is just about gone. It's a bit early to close the books, but I think I can look ahead for these several remaining days and give you an unofficial report of your support and our stewardship of that support for this year.

Our total income for 1983 will be approximately $22,000. Of this, $10,700 was given through 66 local churches representing all nine of our districts; $1,650 was received from six individuals or families; $5,000 was received as a bequest from a Brethren family's estate; $3,000 is anticipated in earned interest; and another $1,538 was the Benevolent Board's share of the money realized through the 1983 General Conference auction. (Doesn't add up? Remember, I said approximately.)

This is slightly above last year's receipts, and we commend the Brethren for supporting the Benevolent Board ministries so faithfully through this time of economic uncertainty.

Benevolent disbursements and expenses for 1983 are expected to total about $19,000. Of this, $7,200 has been used in the operation of Buckeye Apartments to enable us to keep rental rates in line with similar facilities in the Ashland area, which receive government subsidies.

Approximately $4,200 has been given to Brethren Care of Ashland to help in purchasing badly needed new and replacement equipment. This amount, incidentally, is made up of our share from the Conference auction plus all gifts for the year from churches in the Ohio District. By action of the board, this project was chosen for special emphasis this year.

Benefits paid from the Superannuated Ministers' Fund totaled $2,640. I personally find it a real pleasure to mail these monthly benefits to four outstanding individuals who have served the Brethren so well for so long.

Approximately $1,300 was spent for promotion of Benevolent Board programs. This includes General Conference recognition activity and our support of THE BRETHREN EVANGELIST.

Interest of $1,276 on outstanding development notes was paid during the year. These notes are held by Brethren people who have invested their personal funds to help finance benevolent programs. Approximately $1,620 was paid as partial reimbursement to board members for travel expense incurred to attend board meetings. Another $600 was needed for office expense, such as postage, computer services, and supplies.

The remaining $3,000 will be placed in reserves earmarked for low-interest development loans to Brethren retirement and health care facilities.

As you can see from the above, over $18,000, or 82% of your support, directly benefited those to whom you minister through this board. We sincerely thank you for your continuing prayers and financial support as we maintain present programs and seek new areas of benevolent service. [†]

PEACE POINTS OF VIEW

A Basic Question

WITH this article, we embark on a bimonthly series of reports or articles intended to enlarge our understanding of some of the issues involved in a Christian approach to war and peace. (In last month's EVANGELIST, I introduced this series and told you of other plans of the Peace Committee.)

It surely would be easier if everyone agreed with me. You probably feel the same way about your ideas. Right? It would even be easier (but not as productive) if everyone on the Peace Committee always agreed.

So, we acknowledge our differences of opinion. But along with that, I trust we have a commitment to learn and grow, challenge and receive, pray and wait, ponder and discern, forgive and love . . . perhaps even consider change. I'm speaking to myself as well as to you.

In order to pursue this study with some semblance of order as time permits in the months and years ahead, I have prepared a file folder for each of the following topics (just as a beginning). Arranged alphabetically, these are the subjects:

—Biblical Basis of Peacemaking (non-violence and non-resistance)
—Brethren History of Peacemaking
—Brethren Responses (letters and official statements)
—Civil Disobedience
—Defense Spending
—Difficult Bible Passages
—Draft and Draft Registration
—Evangelism, Discipleship, and Peacemaking
—High Frontier
—"Just War" Theory
—Nuclear Freeze
—Nuclear Weapons (destructive power)
—Old Testament Wars
—Pacifism (definitions and interpretations)
—Peace through Military Strength
—Political Involvement by Christians
—Resolutions by Conference
—Soviet Trustworthiness (treaties)
—Tax Resistance
—Terminology (and definitions)
—Understanding Soviet People and Policies
—Verification of Agreements
—Weapons' Systems
—Worship Ideas

We have a lot of material already collected under most of these headings. This will be organized. New resources will be examined and added. New categories will evolve as reading continues. Hopefully, you readers will send me resources and points of view to be considered and reported upon.

It's obvious from the preceding that the task is a big one. It will take a long period of time for us as a denomination to grasp meaning and formulate individual and corporate conclusions on these crucial issues. I hope you will join me in a commitment to search out and examine new information. Test it against Scripture. And seek to understand God's direction for our thoughts and actions regarding subjects related to war and peace.

But . . . where do we start? For me, after pondering all of the above topics for initial study, a basic question is this: **When is it permissible and directed by God for me to kill (directly or indirectly) another person?**

—Is it when I am asked to defend my country against aggressors?
—Is it when someone threatens me personally?
—Is it when someone attacks my family or friends?
—Is it when seeking to prevent further bloodshed (the stated purpose for dropping the first atomic bombs on Japan)?
—Is it when the state administers justice (as in capital punishment)?
—Is it when protecting U.S. social, economic, and political interests abroad?
—Is it when stopping the expansion of another religion or political system?
—Is it some other time?

When is it permissible in the eyes of God and consistent with the teachings of Scripture for me to end the earthly life of another person? I don't want to over-simplify some very serious and complex issues, but I do want to be specific in sharing something for us to think about. For me, this is the bottom line in eventually reaching conclusions about other war/peace-related issues. Perhaps you think something else is more fundamental. At some point we all must deal with these kinds of questions and then apply our conclusions to the other issues confronting us.

Journey with us in discerning God's wisdom and will.

—Phil Lersch, Chairman, BRETHREN PEACE COMMITTEE
6301 56th Avenue, N., St. Petersburg, FL 33709

UPDATE

news from the Brethren Church

James Black attends Washington Roundtable on Evangelism

ashington, D.C. — James R. ack, Director of Home Missions id Evangelism for The Brethren urch, was one of more than 40 enominational Directors of Evan- lism (DOE's) who met December 3-15 for the second Washington oundtable of Evangelism. The urch leaders met primarily for mutual sharing of ideas and couragement.

Although coming from various ctrinal backgrounds, the DOE's ld in common an enthusiastic mmitment to raising the level of angelization within their church dies. They also expressed a ngular concern to evangelize merica by expanding established ngregations and starting new urches.

The group was reminded that the merican Festival of Evangelism ld in 1981 generated commit- ents to start 2,500 new churches ithin two years. Numerous re- rts indicate a dramatic rise of w church starts, particularly in hnic communities.

Roundtable Steering Committee hairman Paul Benjamin of the ational Church Growth Research enter appealed to the evangelism aders not to let up on the goal to lp the three out of five Ameri-



Rev. James Black (far right) talks with several of the men who attended the Washington Roundtable on Evangelism, including (second from left) Dr. Paul Benjamin, Director of the National Church Growth Research Center in Washington, D.C.

can churches that want to grow but don't know how. He stated, "I believe America can be evangelized in the next two decades."

Two leaders gave an in-depth look at how their groups have grown. National Commander Norman S. Marshall told of the decade of growth of The Salvation Army worldwide. And Roland Griswold shared how a smaller denomination, the Advent Christian Churches, experienced growth.

In reflecting on the Washington Roundtable, Rev. Jim Black said, "The experience re-enforced my belief in the importance of church planting." He expressed his conviction that "Evangelism is more than reaching people with the gospel message and bringing them to a conversion experience. It is making them disciples! New churches must be planted, therefore, if we are to be successful in fulfilling this mandate."

Summing up his experience at the Washington Roundtable, Rev. Black said, "It was one of the most informative and valuable meetings I have ever attended. It was a privilege to be invited to participate with some of the best-known leaders in evangelical circles."

The Steering Committee announced dates for next year's meeting as December 11-13, 1984, at which time a major decision is expected to sponsor a follow-through national congress on evangelization similar to the American Festival of Evangelism conducted in Kansas City in 1981.

Vorld Relief seeking rgent help for India

ryan, Ohio — This High Prior- y Disaster Bulletin comes from AE's World Relief Corporation.

After two months of rain, terrible ooding has devastated northern ndia. Entire villages swept away. ransportation and communication ut off. Many are dead . . . thou- nds homeless . . . crops destroyed. hose still living face starvation nd disease unless help arrives. Worst disaster seen by WRC which has worked in area for years helping destitute people with food production. Urgent requests for help from Indian Christian leaders. Gifts will provide medical care, food, help replant devastated fields, shelter, and personal belongings.

Brethren desiring to offer aid should mark their checks "India Flooding" and send them to Brethren World Relief, Bob Bischof, Box 117, New Paris, IN 46553.

—reported by Marlin McCann

Ten young people accept Christ as Savior during SONSHINE 83 at West Alexandria

West Alexandria, Ohio — Ten teenagers came to know Christ as their Savior as the result of "SONSHINE 83," a special "Youth Happening" held at the West Alexandria First Brethren Church. Approximately 200 young people from churches of various denominations in West Alexandria and nearby communities came together for the "happening" on November 19 of last year.

David Shepherd, pastor of the Hillcrest Baptist Church in Carlisle, Ohio, was the speaker. But much of the challenge and inspiration came from the youth themselves. During the service Alan Crumbaker, who, along with his wife Linda, organized "SONSHINE 83," took a microphone out among the young people and asked for volunteers to share their faith.

One 16-year-old girl told how her parents' divorce had left her feeling cheated because her home life did not include the family love her friends talked about. She had become bitter toward her parents, toward God, and toward life.

But through the cares and prayers of a friend, this girl was born again. She shared how Christ had changed her life completely, giving her joy and peace she had never known.

This girl's testimony touched the hearts of several other young people who were experiencing similar broken family situations. Many other equally good testimonies were also given.

Later, when Pastor Shepherd gave the invitation, the area around the altar rails was crowded, as about 40 teenagers came forward to pray and bring their needs before the Lord. Among them were the ten who came to receive Christ as Savior.

Eight of these ten were from the youth group of the United Church of Christ in Eaton, Ohio. Their youth director was on his knees with them—tears streaming down his face at the sight of eight of "his kids" coming to know Jesus as Savior.

Following this service, the young people went across the street to the high school gymnasium. There they nibbled snacks and participated in several volleyball and basketball games, all going on at the same time.

According to Charles Ankney, pastor of the West Alexandria First Brethren Church, "'SONSHINE 83' was a great time of fellowship, where youth from many different congregations got to know each other and some of them became very good friends."

But it was much more than that for Pastor Ankney added: "As all left to go home—and we turned out the lights in the gymnasium (about 11:30 p.m.)—the darkness of that gym was a great contrast to the light that shined through **God's Son** during 'SONSHINE 83.'"

Arden Gilmer receives D. Min. degree from Fuller Theological Seminary

Ashland, Ohio — Rev. Arden E. Gilmer received a Doctor of Ministry degree from Fuller Theological Seminary on Friday, December 9. Dr. Gilmer is senior pastor of the First Brethren Church of Ashland (Park Street) and also moderator-elect of the General Conference of The Brethren Church.

Rev. Gilmer began his doctoral studies at Fuller in 1979 in the major area of church growth. In order to fulfill the degree requirements, he completed 40 hours of graduate studies and wrote a dissertation entitled "A Church Growth Diagnosis of Park Street Brethren Church, Including Growth Enhancing Proposals." Included in this dissertation is a chapter on a theology of church growth from a Brethren perspective.

Dr. Gilmer did not attend graduation ceremonies at Fuller, but



Park Street moderator Dick Winfield adjusts Dr. Gilmer's academic hood, a gift to Dr. Gilmer from the Park Street congregation. photo by Ron Waters

was honored during the morning worship services at Park Street Church on Sunday, December 11. The congregation presented him an academic hood appropriate to his degree and also a check. A reception was held in his honor following the evening service that same day.

In addition to his degree from Fuller, Dr. Gilmer has a B.A. degree from Ashland College and a B.D. degree from Ashland Theological Seminary. Following his graduation from seminary in 1968, he became pastor of the Pleasant View Brethren Church in Vandergrift, Pa., where he served until 1975. He left Pleasant View to become Director of Church Growth and Home Missions for the Missionary Board of The Brethren Church, a position he filled until 1979, when he became pastor of the Park Street Brethren Church.

Dr. Gilmer and his wife Robert have three children, John (married), Joseph (15), and Jeffrey (1

Meadow Crest congregation celebrates self-support Sunday November 20th

ort Wayne, Ind. — "Praise Him! raise Him!" was the opening ymn and the overall theme of a ay of celebration at the Meadow rest Brethren Church on ovember 20, 1983. The congrega- on celebrated becoming a self- upporting church after ten years financial help from the Indiana istrict Mission Board.

Rev. Ralph Gibson, pastor of the urch, presented the morning essage. Using I Thessalonians 16-18 as his text, he challenged e congregation to make rejoic- g, praying, and giving thanks Marks of the Future."

Indiana District Mission Board resident Dr. Jim Hollinger was resent to deliver the final support eck to the congregation. Dr. Hol- nger urged the congregation to ove forward in faith and trust, uch as Israel moved out of Egypt become an independent nation.

Special recognition was given to Richard and Shirley Troup, the founding family of the congregation. The Troups were presented a scrapbook containing pictures of early days of the church and comments by pastors and others involved in the formation of the congregation.

Dan Slabaugh sang "My Tribute" as a musical expression of the congregation's thanks to the Lord, the Troups, the Indiana District Mission Board, and the Indiana Brethren for the part they played in founding and supporting the Meadow Crest Brethren Church.



Indiana District Mission Board president Jim Hollinger (left) presents the final support check to Meadow Crest moderator Herman Mellinger, as Pastor Ralph Gibson looks on.

The service concluded with a litany of thanks and dedication, as the congregation convenanted together to carry on the work started by other faithful Brethren. The members symbolized their unity by joining hands, with the people at the ends of rows leaving one hand free, signifying that there is still room to add additional members to their group.

Following the service, the congregation and guests enjoyed a Thanksgiving meal prepared by the church's Ministry of Fellowship. At the close of this meal, Pastor Gibson presented a historical review of the congregation, using slides to highlight special events. Then Dr. Hollinger shared video-taped greetings from former pastors Charles Lowmaster, Paul Tinkel, Dan Gray, and Bill Kerner, and also from Jim Black, Director of Home Missions and Evangelism for The Brethren Church.

The Meadow Crest Brethren congregation looks to the future with great expectations and hope.

—reported by Pastor Ralph Gibson

Joni Eareckson Tada to speak at NAE convention in Columbus

olumbus, Ohio — Joni Eareck- n Tada, well-known artist and riter, will be the keynote speaker the National Association of vangelicals Convention sched- led for March 6-8 at the Colum- us Hyatt Regency Hotel. She will peak Tuesday evening.

Other major speakers will in- ude Bible keynoter Haddon obinson, President of Denver onservative Baptist Seminary; hristopher Lyons, pastor of the Wheaton (Ill.) Bible Church; and obert Cooley, president of Gor- on-Conwell Theological Semi- ary. Speakers will be addressing e convention theme, "Leadership ith Integrity."

Complementing the major ad- resses will be a day-long Leader- hip Forum on Tuesday featuring peakers who are models of integ- ty, and more than 30 workshops n Wednesday and Thursday.

A special attraction for Brethren at the convention will be a hospitality room sponsored by the Ministries Council of The Brethren Church. The current chairman of this council, Charles Beekley, said, "We hope a special place to relax and talk with Brethren representatives will be an encouragement to our church leaders to attend and participate in the NAE convention. The convention offers unique opportunities for inspiration and fellowship—hopefully the Brethren will take advantage of it."

The hospitality room will be in the convention hotel and will provide light refreshments and a place to relax. The room number will be announced by hotel officials the first day of the convention.

For a detailed brochure of the convention and registration information, call toll free 800-323-9456 (in Ill. call 312-665-0500).

"Revival . . . in Century II" gatherings held in Pennsylvania and Florida districts

Mineral Point, Pa. — Approximately 200 Brethren gathered at the Vinco Brethren Church November 19 for the Century II gathering of the Pennsylvania District. They came to pray for an outpouring of God's Spirit in order that sinners might be converted, backsliders healed, the weak made strong, and barriers removed so that The Brethren Church might glorify Jesus Christ.

Dr. John Shultz, Assistant Professor of Pastoral Counseling at Ashland Theological Seminary, presented the message. Rev. Carl Phillips, Rev. Duane Dickson, and Rev. Mike Gleason also participated in the service.

Entitling his message "No Chance?" Dr. Shultz asked what chance The Brethren Church has of becoming a vital, growing denomination. He answered, "No chance," if we look at our situation from a merely human, common sense point of view. He noted, however, various occasions in the Bible when God did what humanly speaking there was "no chance" of happening. Reminding his hearers that we still have the same God, he challenged the Brethren to have faith in Him, to hold on to what is good in our church (our concern for the lost, our belief in God's word), and to change those things which hold us back.

Special music for the service was presented by a men's quartet from the Johnstown Third Brethren Church. Wilma Leidy played the organ, and Mrs. Earl Adams was the pianist.

The service concluded with a recommissioning service for elders, deacons, and deaconesses.

—reported by Rev. Carl Phillips

Sarasota, Fla. — The Century II meeting of the Florida District was held December 3 at the Sarasota First Brethren Church with almost 100 in attendance. The service was conducted by Rev. James Black, with Rev. Keith Bennett, Rev. Jim Koontz, and Dr. J.D. Hamel also participating.

Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church, brought the ir spirational message. He presente a twofold challenge for Brethre people to make Christ the *Lord* their lives and to make Christ th *talk* of their lives.

Rev. Dick Lewis led the congre gational singing and also pre sented a vocal solo. Rev. and Mr Ernest Bearinger presented vocal duet. Organist for the ser ice was Mrs. Carolyn Dowdy, an the pianist was Mrs. Eugene Rol bins.

After the message, a reconsecra tion service was held for pasto and their wives, following whic many of the congregation cam forward to recommit their live and to pledge themselves to co tinued prayer for revival in th Brethren denomination.

—reported by Dr. J.D. Ham

National WMS seeking quilt squares for 1984 Conference quilting

Union Bridge, Md. — The National Woman's Missionary Society has announced that it will again be quilting for World Relief at General Conference. All Brethren are invited to participate in this project by designing and making squares for the quilts.

The squares may reflect any of a variety of themes—something relating to your church, home town, or state, a religious symbol or story, or simply a pretty quilting design. They may be done in a variety of techniques—applique, piecing, embroidery, counted cross stitch, cross stitch, punch needle . . . use your imagination! Please do not use heavyweight fabrics or more than three layers of fabric in any one area. Do not use liquid embroidery or iron-on products.

Each square should measure 8½ inches per side. These will be sewn into the quilt with a ¼-inch seam. This means that the design on the square should be no larger than 8 inches square. Fabrics may be of any color and should be of muslin or broadcloth weight. Each square must be embroidered with the name of the artist's church and mailed by June 15 to:

Ellen Clough
571 McKinstry's Mill Rd.
Union Bridge, MD 21791

As in previous years, the quilts will be auctioned at Conference at the end of the week. All profits will be given to World Relief.

World Vision sends aid to homeless Lebanese

Monrovia, Calif. — In respons to rapidly deteriorating conditio in Lebanon, World Vision h committed $150,000 in emergen relief supplies to assist homele civilians.

In addition to an estimat 1,000 civilians killed during t recent onslaught of fighting, a proximately 150,000 residen have been forced from their hom and have nothing, according World Vision Relief Associa Bruce Menser.

Aid provided by World Vision being channeled through t Lebanese Contact and Resour Center, the National Evangelic Synod of Lebanon, and t Evangelical Church of Beirut. I cluded is food, children's clothin temporary shelters or shelter m terials, and other emergency reli supplies.

The glory of life is to love, n to be loved; to give, not to get; serve, not to be served.

Waterloo First Brethren celebrates one hundredth anniversary

aterloo, Iowa — The First ethren Church of Waterloo lebrated its centennial anniver-ry in 1983. It was a year of re-embering past events in the life the church and of reflecting on w the Lord has blessed the con-egation.

It was also a time for souvenirs: ntennial plates, historical book-s, and special church T-shirts. nd it was a year of special ac-ities—an ice cream social, a "pit m roast picnic," a cornerstone ening, and a special worship rvice to which former pastors re invited.

The special worship service was ld on August 21. On that day, encer Gentle, pastor from 1950-, shared a chalk talk. Ronald L. aters, pastor from 1977 to June of last year, spoke at the cornerstone opening. And Virgil Meyer, pastor from 1944-49, brought the message during the worship service.

According to the present pastor, Lynn Mercer, the centennial celebration was a rewarding experience for the Waterloo congregation. "It has been good to recall our rich Brethren heritage," he said, "so that we may now move forward into Century II with a renewed sense of God's presence and blessing in our midst."



Rev. Lynn Mercer (left), present pastor of the Waterloo First Brethren Church, with three of the church's former pastors, Rev. Spencer Gentle, Rev. Ronald Waters, and Rev. Virgil Meyer.

Villiam H. Myers joins faculty f Ashland Theological Seminary

shland, Ohio — Dr. William H. yers has joined the Ashland eological Seminary faculty as ssistant Professor of New Testa-ent.

Dr. Myers has a strong business ckground, having worked with ciety National Bank in Cleve-nd since 1967. He started out in clerical and supervisory position d worked his way up through e ranks from assistant manager manager, to assistant vice presi-nt, and then to vice president of e Operations and Bond depart-nts. At one point he supervised staff of 120.

He has likewise been heavily in-lved in ministry. A member of e New Mount Zion Baptist urch, he has served that con-egaion in just about every posi-n—as teacher, director of educa-n, treasurer, vice chairman of e board, and choir director. He rrently is director of Laos Semi-ry, a lay training center serving eveland's east side.



Dr. William H. Myers

Dr. Myers has B.B.A. and M.B.A. degrees from Cleveland State University, an M.A. degree from Ashland Theological Seminary, and completed his Doctor of Ministry degree at ATS in December. He has been a part-time instructor at Cuyahoga Community College for seven years.

Dr. Myers and his wife Brenda have four children ranging in age from 3 to 23.

Ashland College sponsoring 15-day tour of six European countries

Ashland, Ohio — Guided tours of Rome, Paris, and London; a cruise down the Rhine River; visits to Venice and Florence; and a ride on a cable car in the Vaudois Alps. These are highlights of a 15-day tour planned by Ashland College and the American Institute For Foreign Study.

Donald Rinehart, Dean of the School of Arts and Humanities at Ashland College and last year's General Conference moderator, will be counselor for the tour. According to Dr. Rinehart, the tour group will leave from Cleveland Hopkins airport June 21 and return to Cleveland July 5. While in Europe, tour members will travel by bus through sections of Germany, Austria, Italy, Switzerland, France, and England.

The cost for the tour is $1449, which includes airfare, bus fare, lodging, breakfasts, and dinners. For more information, contact Dr. Donald Rinehart at Ashland College, Ashland, OH 44805.

update

Bonnie Schrecengost, Ellie Lynch new deaconesses at Pleasant View Brethren Church

Vandergrift, Pa. — The Pleasant View Brethren Church ordained Bonnie Schrecengost and confirmed Ellie Lynch as deaconesses in a special service on Sunday, November 20, 1983.

Mrs. Schrecengost has been a lifelong member of the Pleasant View Brethren Church. She has served the congregation in many ways—as president of the local Woman's Missionary Society, Sunday school teacher, director of the junior choir, pianist, and as a member of various boards.

Ellie Lynch was a member and ordained deaconess in the Pittsburgh First Brethren Church before transferring her membership to Pleasant View. In addition to being confirmed as a deaconess in the Pleasant View Church, she is a co-leader with her husband in the Prayer Ministry of the church as well as co-leader of an adult Sunday school class.

Both Bonnie's husband David and Ellie's husband John are deacons in the Pleasant View congregation, and both serve the church in various leadership capacities.

Rev. Duane Dickson, pastor of the Johnstown Third Brethren Church and a district evangeli in the Pennsylvania District, co ducted the ordination and cons cration service. He was assisted b Rev. Michael Gleason, pastor the Pleasant View congregation.

—reported by Pastor Gleaso

Indiana District to host Seminary-In-A-Day

Goshen, Ind. — If you can't go to seminary, why not bring the seminary to you? That's exactly what the Indiana District will do on March 24, 1984.

Brethren faculty members at Ashland Theological Seminary have been invited to conduct a Seminary-In-A-Day. The event will be held at the Jefferson Brethren Church near Goshen, Ind., and will feature a banquet at Nelson's Golden Glo to top off the event.

Faculty members will conduct morning and afternoon sessions on the following topics: Death and Dying, Church Growth, Christian Education, Theology, and New Testament. Faculty members include Dr. Richard Allison, Dr. Fred Finks, Dr. Jerry Flora, Dr. Charles Munson, and Dr. John Shultz.

The banquet will highlight the ministry of Ashland Theological Seminary and will feature a joyful celebration.

Information on either the workshop or the banquet may be obtained by contacting the Jefferson Brethren Church.

Roann church begins evaluation of its Sunday school

Roann, Ind. — The Educatio Ministry of the Roann First Bret ren Church has embarked on lengthy evaluation of its Sunda school. Ten members of the chur participated in a day-long semin designed to lay the foundation f the study.

Charles Beekley, Director Christian Education for T Brethren Church, visited Roa January 14 to lead the initi seminar. Central effort of t seminar was to develop an awar ness of *Process 80*, an analytic and planning tool used in the Su day school evaluating process.

The first day-long session w the initial meeting in an ope ended series that will exami seven primary areas of the chur and their relationship to the Su day school.

In Memory

Roy Bever, 90, January 9. Member since 1920 of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

C.A. Connell, 80, January 5. Member of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor, and Rev. Frank Rowe.

Albert E. Schwab, 86, December 19. Member for 71 years of the Louisville First Brethren Church and former trustee of Ashland College. Services by John Brownsberger, pastor.

Beatrice Beydler Keller, 72, December 14. Member of the Maurertown Brethren Church. Mrs. Keller was the granddaughter of E.B. Shaver, founder of the Maurertown Church. Services by Richard Craver, pastor, and Rev. Kent Bennett.

Clyde Rosenberger, 72, December 11. Member of the Maurertown Brethren Church. Services by Richa Craver, pastor.

Violet Holden, 70, November 20. Member of t Meadow Crest Brethren Church. Services by Ral Gibson, pastor.

Goldenaires

Mr. and Mrs. Adam Koch, 54th, January 11. Me bers of the Johnstown Second Brethren Church.

Mr. and Mrs. Herrell Waters, 57th, December Members of the Loree Brethren Church.

Membership Growth

Ardmore: 1 by baptism

Sarasota: 6 by baptism, 6 by transfer

Mt. Olive: 2 by baptism, 5 by transfer

Attention, High School Seniors!

Ashland College announces the Ashland College Scholar Test and the Brethren Grant for the 1984-85 academic year.

AC Scholar Test:

The AC Scholarship Testing program offers academically talented high school seniors the opportunity to compete for top-level financial assistance.

OVER $165,000 WILL BE AWARDED ON THE MARCH 3 TEST DATE!

The test will be divided into two sessions: a two-hour multiple choice test and a two-hour essay test.

The Brethren Grant:

GRANTS IN THE AMOUNT OF $600 ARE AWARDED TO MEMBERS OF THE BRETHREN CHURCH.

A 2.5 high school GPA is required.

All grants are renewable.



For additional information, write or call:

Admissions Office
Ashland College
Ashland, OH 44805

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419-289-5079 (call collect)

Ashland College admits students with handicaps and of any sex, race, color, age, religion, national and ethnic origin.

touching the world of space and time, all three persons of the Godhead participated.	John 6:13-15
The Father Scripture reveals the first person of the trinity as the Father. The created world testifies to Him in both the external order of nature and the internal working of conscience. As the Father of Old Testament Israel, He led the nation with parental love and care, with warnings, chastenings, and promise of inheritance. He sent His beloved Son into the world in the person of Jesus of Nazareth. All who confess Him as Lord, the Father makes a new creation and adopts as His children.	Psalm 19:1 Rom. 1:20-21 Rom. 2:14-16 Is. 63:15-16; 64:8 Ps. 78:1-72; 105:1-45 Ps. 106:1-48 Deut. 7:6-16 Matt. 3:16-17 John 6:57 John 8:42; 17:8 John 1:12 Rom 8:12-17 2 Cor. 5:17 Gal. 4:4-7
Sin God created humanity, male and female, in His own image with freedom to obey or disobey Him	Gen. 1:26-27; 2:16-17 Gen. 3:17

The "Centennial Statement" is now available in booklet form with Scripture references!

The 1983 General Conference accepted "A Centennial Statement" in August "as a testimor of the faith and life of The Brethren Church at this milestone in our history."

A task force of 18 Brethren prepared the statement of faith over a two-year period. Th document was presented for review at several stages of development at district and pastor conferences and at the 1982 General Conference. Scriptural references have now been added provide a more complete document.

The 12-page, 5½ x 8½ inch booklet is designed for personal and group study, as well as f distribution to potential members and to others seeking to know what we as Brethren believ A partial page is reproduced above in actual layout and type size.

Quantity prices are: 100 or more — $.35 each; 10 or more — $.50 each; single copies — $. each. (All prices are plus shipping. Ohio sales are subject to 5.5% sales tax.)

Order today from

The Brethren Publishing Company
524 College Avenue, Ashland, OH 44805
Phone 419-289-1708

A Centennial Statement

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North Manchester, IN 46962



The life of a disciple

See "Helps for Making Disciples," pages 8 & 9.

by Dale R. Stoffer

The Church: An Accountable Community

AN ELEMENT of our Brethren heritage that has had a very mixed history is church discipline. At one extreme is the harsh and rather casuistic application of discipline by the German Baptist Brethren during the 1800's. Women were excommunicated for wearing hats rather than the accepted prayer caps, and men were disfellowshipped for wearing mustaches.

At the other extreme is the lax attitude toward sin found during the last 50 years in our church and in most other Protestant churches. Though we still talk about sin, we frequently do so behind the guilty person's back.

What is Scripture's approach to discipline? And how can we avoid the problems of extremes regarding its practice?

Scripture presents God as a being of holy love. These divine attributes give us the two standards by which we must govern our understanding of discipline. On one side is God's holiness, which demands holiness in His people as well (I Pet. 1:14-16). Because the church is to be a *visible* body of believers—as we saw last month—it must be concerned about its purity and how it represents Christ before the world (note I Cor. 5:1-8). To be so lax that we simply overlook disobedience and sin within the body severely weakens the witness of the church and brings shame upon our Lord.

On the other hand, God's love evidences itself in forgiving even the worst of sins. (See Romans 5:6-11 and remember the case of David in II Samuel 11 and 12). God is willing to go the extra mile in His desire to restore the broken relationship between Himself and humanity (II Cor. 5:17-21).

Because the church is to mirror God's forgiving and reconciling love, it must deal with those in sin in a humble and gentle way (Gal. 6:1). To be so righteous in our practice of discipline that we end up crushing a person's spirit—which is already burdened with guilt—is completely contrary to the goal of reconciliation, which is at the heart of the gospel (see II Cor. 2:5-11).

Our sense of accountability to and for one another within the body of Christ should arise from the fact that we have committed ourselves t God and to one another. We made this commit ment in the vows we took when we receive Christ, were baptized, and became members of th congregation. Such vows to faithfulness to Chris and His people should not be taken lightly. In sense, our pledges are a declaration of commitmen to give and receive admonition whenever unchris tian behavior occurs.

Matthew 18:15-17 provides an outline of ho discipline should proceed. When sin occurs, th parties involved should first deal with it in pr vate. If they are unable to resolve the matter, on or two spiritual leaders from the church should b called in to help bring about reconciliation. If th problem is still not resolved after these attempt have been carried out to the fullest, only the should the matter be brought before the church.

If the guilty party fails to abide by the decisio of the church, that person should be disfellov shipped. But if at *any* time during this process th person repents, he (or she) should be forgiven an fully restored to fellowship. Repentance and r stored fellowship should be the goal of all disc pline.

Frankly, discipline and accountability are n subjects and practices we enjoy. This is true f several reasons. First, we always fear rejection ar hurt if we bring up a problem that is "none of o business." A second and related reason is that v have so individualized everything in America, i cluding Christianity, that we don't feel anyone h the right to tell another person what he should should not be doing. Third, the result of all this we often have such a low level of commitment one another that we find it difficult to build th relationship of caring and love which is necessa to effective discipline.

If our congregations are to practice meaningf accountability, we must care enough about ea other and be committed sufficiently to one anoth that we will dare to become involved in ea other's lives when problems arise. Do we love ea other enough to do that?

The Brethren Evangelist

Serving The Brethren Church in its second century.

THE BRETHREN EVANGELIST
(USPS 064-200)

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over

The life of a disciple (the hristian life) is a new life that in-udes a new self, a new walk, ew talk (prayer), new help (the oly Spirit), a new body (the hurch), and a new word (the ible). See more about disciple-ip on pages 8 and 9.

Vol. 106, No. 3 **March 1984**

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In this interview by Dr. Arden E. Gilmer, Mr. and Mrs. Neil Ebert tell what influenced them to attend and later join the Ashland Park Street Brethren Church.

8 Helps for Making Disciples
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9 New Life
This first lesson in the series on discipleship looks at what happens to a person when he or she makes a decision to become a Christian.

11 Wilson Morgan: An Outstanding Christian
Sandra Wagstaff knew Wilson Morgan for only a short time before his death, but in those few months she came to see him as an outstanding Christian.

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Cover drawings are by Jim Eslick, a member of the First Brethren Church of Pittsburgh, Pa. The drawings are reproduced from discipleship pamphlets prepared by the Board of Christian Education of The Brethren Church. Cover design by Howard Mack of the Brethren Publishing Company.

The first in a series of articles presented by the General Conference Evangelism Committee.

Why We Chose Park Street Brethren Church

An interview with Mr. and Mrs. Neil Ebert by Dr. Arden E. Gilmer.

Mr. and Mrs. Neil Ebert attended their first service at the Park Street Brethren Church in July 1982. Since then they have become active in the congregation. Both of them are especially gifted with musical talents, and they joyfully give these talents to the Lord. They formally joined the congregation on July 31, 1983, and Mr. Ebert currently serves the church as Minister of Music.

The General Conference Evangelism Committee shares this interview as one illustration of a church's response to new people. We thank Neil and Linda for sharing with us.



Neil and Linda Ebert with sons Sean (3) and Lance (born last December 30th).

Arden Gilmer: How did it happen that you came to Park Street the very first Sunday?

Neil: We were looking for a church home. We had gone to a couple of churches before we came to Park Street. We attended that first Sunday and were just delighted with the church, and ever since then have continued to come back. . . . I knew quite a few people who attend the church, so when I walked in they really welcomed me. They were supportive of our being there and encouraged us to come back. It was a very friendly, open church that very first Sunday. We felt when we walked in like we had just walked into home.

Arden: How did you become aware of Parl Street?

Linda: I had heard some good word-of mouth reports abou Park Street. So I jus decided to have u check it out. We wen on a trial basis withou expecting too much We're happy to sa that we got much mor than we ever expected

Arden: How did yo hear the good reports

Linda: I think was just from folk around town that we' run into and talked t just acquaintances wh were saying they wer hearing good things about Park Street.

Arden: How important do you feel it wa that you knew some people when you cam that first Sunday?

Neil: It made it much easier, and it wa kind of the icing on the cake to just clinch th whole decision right at that point. Everyor was so friendly towards us—there was no d sire to go anyplace else.

Arden: What were your expectations whe you came to the church? What were yo really looking for in a church?

Linda: Some place where we could feel home. We wanted to feel that somebody va ued our talents and our opinions about th way we think we should be serving the Lor and about what we could contribute to th congregation.

Arden: So you were looking for involv ment rather than just sitting in the pew Sunday morning?

Neil: We were also looking for a chur that taught the Bible and had some bas

---

Dr. Gilmer is pastor of the Ashland Park Street Brethren Church.

Neil Ebert, in addition to his responsibilities at Park Street Church, is Assistant Director of Instrumental Music for Ashland City Schools. Linda is currently a homemaker, but has sung professionally.

The members of the Evangelism Committee, elected at the 1983 General Conference, have been prayerfully seeking the leading of the Lord in understanding and facilitating our task.

Although we have not finalized our "job description," we have basically agreed that it is: (1) To instill a desire in the hearts of Brethren to share the Good News with others. (2) To mobilize The Brethren Church to be involved in evangelism as a way of life. (3) To provide whatever help we can in the way of information, inspiration, encouragement, and "how-to."

We also agreed that one avenue we can use is THE BRETHREN EVANGELIST. We are planning to do personal interviews of Brethren pastors who presently have working evangelism programs. We will be sharing with you some "first-hand conversion testimonies" secured from Brethren people. Brethren men who are successfully reaching people for Christ today will be asked to write brief articles on "evangelism." And members of our committee will be sharing reviews of some of the best books on "evangelism" available today.

This interview is the first of the "conversion testimonies" that we hope to bring to you on the pages of the EVANGELIST. We encourage your reading and sharing these articles from month to month. We also covet your prayers for these efforts, that they might be used of the Lord to reach many souls for Christ through The Brethren Church.

—George Solomon, chairman

(Other members of the committee are James R. Black, Fred Finks, Spencer Gentle, Arden Gilmer, and Keith Hensley.)

undamental principles behind it, and for eople who were dedicated to the Lord on an veryday basis, not just "Sunday" Christians. hristians can come across in a weird way ometimes, but the people at Park Street eem very down to earth.

Linda: We were searching for a place to be ccepted, searching for a place to fit in. We ad a need in our lives to have friends that e felt comfortable with, other Christians nat we could fit in with.

Neil: At Park Street we acquired friendhips almost instantly, and the friendships re with people who are the type of people ith whom we wanted to kindle friendships.

Arden: How did these friendships happen? id they happen spontaneously?

Neil: "It was a very friendly, open church that very first Sunday. We felt when we walked in like we had just walked into home."

Linda: Almost. It seemed like we went into ne worship service, and before and after, eople both whom we knew and didn't know ere coming up, shaking our hands, asking if e had been there before. People came up and aid, "Will you come to our Sunday school ass? We meet at 9:30, etc." . . . The people nowed a real sense of caring and wanting to eally know why we were there, and to tell us nat they were happy to see us.

Neil: I also play basketball with some of ne guys, so that really helped. It just makes much easier when you know people.

Arden: Do you remember what you said to each other after you left that first Sunday, and what caused you to return the second Sunday?

Neil: On the way home I just said, "This is where I want to go." And Linda said the same thing.

Linda: It was actually a whole atmosphere of relief. We had found where we belonged. This is where we wanted to go. At Park Street we knew right away.

Arden: Now that you've been at the church for awhile and you have formally united with the church in a membership capacity, what were some of the things that led to your desire to be a member of the church?

Neil: As we became more involved in the church, doing more things and . . .

Linda: Getting to love the people and growing closer to the people, we felt that it was not our duty but our privilege as Christians to make the commitment to serve, not only with our talents but with our faith as well. To make the commitment to say, "Yes, this is where we belong and this is where we want to have our children raised and where we want to have our church home." We felt it was something we needed to do to make our relationship with Park Street complete.

Arden: Did you have to be a member of the church in order to serve in the church, sing in the choir, use your gifts and talents in the church?

Linda: Absolutely not.

Neil: No one ever confronted us about it or insinuated anything that way.

Linda: We never had any pressure.

(continued on next page)

Arden: You really want to use your talents, then, in ways that will bring honor and glory to the Lord and serve Him.

Linda: Right. And Park Street has given us the opportunity to do this many times over, and we can't begin to do it too much.

Linda: ***"The people showed a real sense of caring and wanting to really know why we were there, and to tell us that they were happy to see us."***

Arden: You both are active in a Sunday school class, too. What role has involvement in that Sunday school class played as far as your acclimation to the church or your feeling part of the church?

Linda: Well, belonging is the number one thing that our Sunday school class has helped us on. We go to the Salt Class, which is the 25 to 35 age group, mostly married couples, and it has really given us a sense of belonging and friendship and really warm, intimate fellowship with the other members of the class. We feel that an important part of our service at Park Street is to offer ourselves as friends and fellow workers in the church with our Sunday school class, as well as studying lots of terrific topics and helping our marriage and helping us realize things about each other.

Neil: There is a closeness that evolves out of a Sunday school class that, of course, cannot be obtained in the church during service because there are so many people, and more often than not you are listening rather than sharing with someone else. Whereas in a Sunday school atmosphere you're sharing and you're interacting with other people. It is also smaller, and these things break down a lot of barriers and enable you to get to know people better.

Arden: How has your relationship with the church influenced your own relationship with God? Have you grown in your relationship with God over the past several months as a result of being involved in the life of the church?

Linda: Without a doubt we have grown spiritually since the first day we attended Park Street. It's been a growing experience and the real benefit has been through our worship and through study and through fellowship at the church. Our life at home has had a major turnaround. Our marriage has prospered and grown in ways that we never thought it could. We are comfortable in the church and we're comfortable with our commitment. And we're more comfortable about sharing with people at the church.

Arden: What do you think people are looking for in a church?

Linda: In our experience, we simply feel that people are looking for a place where they can feel at home, a place where they're accepted, a place where their talents are respected and used.

Neil: A place where you feel that the time spent at the church services is worthwhile.

Linda: And is worth taking home with you.

Neil: The pastor is extremely important because he sets the attitude of the church. He sets up, of course, the knowledge that's gained.

Linda: His attitude is reflected in the people. It's amazing how the attitude of the pastor and his outlook and his goals are reflected in the attitudes of the congregation. That's another thing that we enjoy about Park Street. It's moving forward all the time. It's not closeminded; it's always wanting to serve the Lord in new ways, which is, of course, the way Arden Gilmer makes us feel. You are enthusiastic and outgoing and willing to try different things. You love the Lord and it comes out strongly, not only in every day, but also in the pulpit on Sunday, and that affects people.

Arden: That first Sunday you were at Park Street, did you sense a spiritual vitality about the church?

Neil: ***"We were also looking for a church that taught the Bible and had some basic, fundamental principles behind it, and for people who were dedicated to the Lord on an everyday basis . . . ."***

Neil: Definitely! That's another thing that people are looking for when they go into a church. We had looked at two other churches and one in particular just had a real lack of this spiritual vitality. There was just no desire to go back to that church, so we continued to search.

Linda: We were looking for a family unit within the congregation. One thing that bo

Neil and I have really noticed in The Brethren Church is not only how everything is geared toward the family and being close knit that way, but it's a very denominationally centered church. In other words, the Brethren and the Brethren Faith as a whole is constantly being upheld and mentioned and worked for, in missions and, well in everything. The word "Brethren" comes up a lot.

Neil: Another thing which has been fun for us is the carry-in dinners.

Linda: The Brethren seem to be very fellowship oriented in a family sense, and we have really benefited from all the carry-in dinners. Our waistlines haven't, but fellowship-wise we really have. So you have some relationship with the congregation somewhere outside the worship experience.

Neil: A less formal situation.

Linda: ***"In our experience, we simply feel that people are looking for a place where they can feel at home, . . . where they're accepted, . . . where their talents are respected and used."***

Arden: When you talk to others now about church and about Park Street in particular, what do you mention to them if you are inviting them to come and worship with you? What would you say to them to encourage them to attend?

Linda: I would say that they would certainly feel welcome. If I wanted to get them to come to the church, I would say things are happening all the time. It's moving forward very quickly, and things are being done for the Lord every Sunday, and that the person would be guaranteed a warm welcome and an invitation to come back—not just, "Hi, I'm glad you're visiting with us this Sunday. Bye!"

Neil: I think the thing is to invite them to come and share with you.

Arden: You mean, "Come with me, come and see."

Linda: Yes.

Concluding thoughts by Arden: *Evangelism may be explained in shepherding terms. The sheep need to be found, fed, and folded. Dr. Donald McGavran says that evangelism is not complete until people are "folded" into a local church. Those who make decisions must also become disciples and dedicated members of the church.*

This interview points out some important aspects of assimilating new people into the church. Though Linda and Neil were Christians when they came to Park Street, they had not been "folded" into a church home. We Brethren emphasize relationships, and it was the warm openness and friendliness of the Park Street people that knitted Linda and Neil into the fabric of the church.

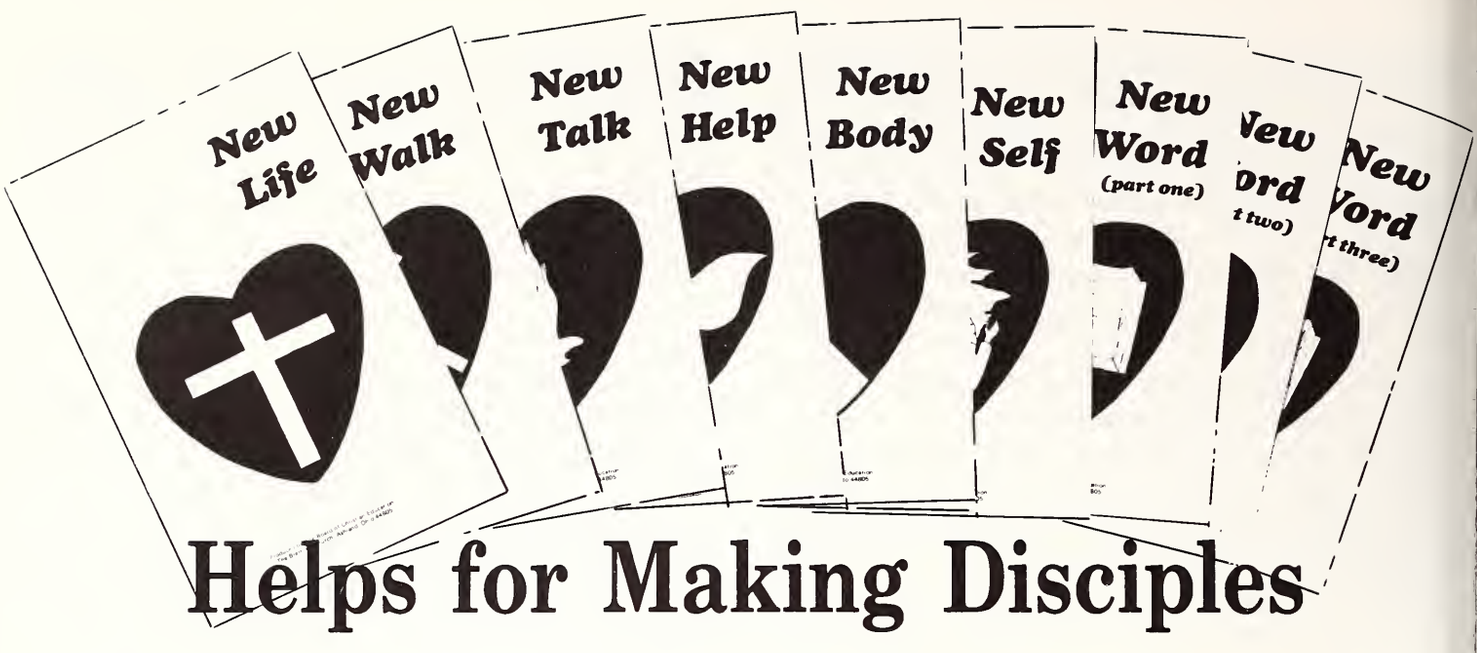
Their desire to be involved by using their talents provided another important avenue for assimilation. A real sense of belonging results from being involved in a meaningful role or task of the church's ministry. New people need to be given the opportunity to express their love for the Lord through service. Sometimes churches either consciously or unconsciously are resistant to new people. But God has called us to take the initiative in absorbing new people into our fellowship. A style of ministry which is truly Brethren (warm, open, friendly) has much potential in this regard. [†]

Would the Eberts Have Felt Welcome at Your Church?

How friendly is your congregation to visitors? Would the Eberts have received a warm welcome from your church? Some congregations that pride themselves on being friendly are really only friendly to one another. They don't draw visitors into the group.

Making visitors feel welcome requires purposeful efforts. Following are several questions to help you evaluate your church's response to visitors. How does your church rate? What can *you* do to help improve its reception of visitors?

1. Does your church have a greeter to get names of visitors and to introduce them to members of the congregation?
2. Are visitors introduced to the congregation during the worship service and to the class during the Sunday school hour?
3. Do you and other members of your congregation welcome visitors and introduce them to other worshipers?
4. Are visitors offered a tour of your building and given information about the church, its services, and its special activities?
5. Are visitors invited to become part of a Sunday school class?
6. Are visitors specifically invited to come back?
7. Do people in your church invite visitors to be their guests at other church functions?
8. Does your church follow up visitors with a card, a call, or a personal visit?



Helps for Making Disciples

by Robert Clough

"THEN Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples . . .' " (Matt. 28:18-19, *NIV*). As you are aware, Jesus went on to speak about two parts of going and making disciples—namely, baptizing and teaching. But the point I want to call to your attention is that Jesus gave this charge to all His disciples, to all those who called Him Lord. Are you yourself a disciple? Are you making disciples?

These words that Jesus shared with His disciples shortly before His ascension have motivated the Brethren since 1708 and continue to motivate us today. By now the words discipleship/discipling are not foreign to us. Yet very few believers, though they have heard the words, know what discipling is or whether they themselves should be involved in it.

The confusion concerning discipleship/discipling is understandable. There are almost as many definitions of these words and approaches to carrying them out as there are churches. It is easy to become bogged down in discussions and arguments as to what discipleship/discipling really is and as to the best approach for carrying it out.

Rather than spending time seeking to "define" discipleship/discipling, let us turn to Scripture instead and allow God to share with us the basic goals. Ephesians 4:12-16 gives us some keys. Discipleship/discipling includes:

—the body of Christ being built up;
—all reaching unity in the faith;
—knowledge of the Son of God;
—becoming mature;
—attaining to the **whole** measure of the fullness of Christ;
—being no longer infants;
—speaking the truth in love;
—in all things growing into Christ;
—each part doing its work.

These are the things that will be happening in you and in your church if discipleship/discipling is a part of who you are as an individual and as a body.

The above list makes it clear that discipleship discipling involves growing—much like what happened to you after you were born physically. The spiritual life of the believer/disciple should in many ways be like the physical life of every human being. Both physical and spiritual life entail the birth of an infant who will hopefully grow becoming able to take on more and more responsibility as this growth takes place.

The question remains, Who is responsible for this growth and how is it accomplished? The responsibility rests with no one person or group of persons. All of us are to help others in their growth, even as we ourselves seek to grow.

Your pastor recently received a set of nine pamphlets to aid you and your church in your discipling ministry. These pamphlets (which are being reprinted in THE BRETHREN EVANGELIST over the next nine months) are not intended to be a complete discipleship program, giving all that is needed to attain Ephesians 4:12-16, any more than "mother's milk" is intended to be food for a whole lifetime of growth. Rather, they are intended to be used with Christians who are in the initial stage following birth. They should soon be set aside as the believer/disciple grows beyond them.

Please copy these pamphlets (the first of which is on the next page), and use them as you see fit when you serve as the midwife attending the birth of a new Christian. There is no set order, so use them according to the needs of the person. Adapt them as needed to fit your style and environment. May the Lord grant you His richest blessings in your ministry. [

Rev. Clough is pastor of the Linwood, Maryland, Brethren Church and a member of the Discipleship Task Force of The Board of Christian Education of The Brethren Church.

New Life



The first in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church.

Something great just happened to you. You became a follower of the Lord Jesus Christ. God has forgiven your sins, removed your guilt, and given you eternal life. As a new member of God's family, you can talk with God and know that He will listen. You can read the Bible and receive instruction for a better life. Other Christians are praying for you and desire to see you grow. If you feel like you are walking around in a fog, don't worry. Other Christians have also experienced this. As you grow in your new life and study God's Word, everything that you need to know and understand will become clearer to you.

Let's review what happened to you and your decision to become a Christian. A person becomes a Christian when four truths are accepted and practiced.

1. GOD – HIS LOVE

I Timothy 2:3, 4 – "This is good and pleases God our Savior, for He longs for **all to be saved** and to **understand this truth**."

Question: This verse tells you two things that please God. What are they?

a) _____

b) _____

2. YOU – YOUR MORAL GUILT

Romans 3:20 – "No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that **we aren't obeying them**; His laws serve only to make us see that **we are sinners**."

Question: What two things does the law force you to accept about yourself?

a) _____

b) _____

3. JESUS CHRIST – YOUR SUBSTITUTE

Romans 3:25 – "For God sent Christ Jesus to take the punishment for our sins and to end all God's anger against us."

Question: God desires your salvation, but your disobedience to His law has created a separation between you and Him. This verse tells you how God has solved the problem. What two things has His Son Jesus Christ done about your sin?

a) _____

b) _____

4. LIFE – YOUR CHOICE

Acts 13:38, 39 – "In this man Jesus, there is forgiveness for your sins. Everyone who trusts in Him is freed from all guilt and declared righteous."

Question: You have learned that God provided an answer for your moral guilt when Jesus took the punishment for your sins upon Himself. When you personally trust Jesus for your eternal well-being, what three promises does this verse give?

a) _____

b) _____

c) _____

Question: Do you now place your trust in Jesus Christ for your eternal well-being?

_____

If you need to remove doubt as to your choice to trust Jesus Christ as your personal Savior and Lord, pray the following prayer:

"Heavenly Father, I have admitted my sin and my guilt. I trust that Jesus' death for my sins frees me from all guilt and future punishment. I surrender the control of my life to Jesus Christ. Help me, by Your Holy Spirit, to live according to Your Word. I thank you that my trust in Jesus' death for my sins provides forgiveness and eternal life.

In Jesus' name I pray, Amen."



Developing a Global Vision

by John Maust

What Constitutes a Missionary Call?

"THANK YOU for your talk," a woman told the missionary. Then her voice trailed off, and a tear slid past her nose and onto quivering lips.

The missionary asked what was the matter, and the woman confessed to having felt a missionary call.

"But I didn't go. I got married, and my husband wasn't interested," she said. Two children tugged at her pants suit. "Ever since, I've felt so, so . . . guilty."

Confessions like this one often come out in missions meetings, missionaries tell me. Many Christians are confused by this matter of a missionary call. Either they think they received a call but rejected it, or they want it and are still waiting.

How can you and I know if God wants us to be missionaries?

Let's approach the question objectively. That means tossing out all the stereotypes about the missionary call—the bright lights, tingly feelings, and heavenly zaps that are popularly associated with it. How many Christians do you know whom God has led in such spectacular fashion?

Next, let's reject the often heard view that "every Christian is a missionary." That's like saying every Christian is a pastor. God gives different gifts for different ministries.

Author C. Peter Wagner says Scripture indicates that there is a "missionary gift of the Holy Spirit." God gives some Christians the special ability to minister in a different culture, he says, such as the Apostle Paul, who wrote, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

We *are* all *witnesses* of our faith. But we're *not* all called by God to *full-time Christian service in a cross-cultural setting* (my definition of a missionary).

Finally, why don't we scratch from our Christian vocabulary the term missionary call? It's too loaded. Besides, it's not even mentioned in the Bible.

Now let's start afresh with the question, Does God want you or me to be a missionary?

First, we do know that God has called His church to carry the gospel to the ends of the earth. Christ won't return until every people has heard.

Secondly, there *is* a need for more cross-cultural missionaries. Don't believe the rumors about the missionary task being over. Some two billion people in roughly 16,000 culturally distinct people groups know next to nothing about Jesus.

More striking, only about 15 percent of the world's missionary force is working to reach these people groups. The rest are working with established national churches.

Clearly, we need hardy souls who will finish God's plan of world evangelization. (This is not to say we can't use more Christian workers with existing national churches, as well.)

Maybe you've felt an urge for overseas service. You feel comfortable around people from other countries, and you enjoy sharing your faith. What's more, you're sold out to Jesus. You're willing to go anywhere to do anything He wants.

If so, you're a prime candidate for the mission field. You can begin evaluating your spiritual gifts, and experimenting with them. One good way is to go on a summer or short-term mission project (either here or abroad). These projects provide good exposure to what career mission service is like.

Afterwards, evaluate your feelings and effectiveness: Did God give you joy when you used your gifts? Did you adapt well to a cross-cultural setting?

Finally, expect confirmation from fellow believers if God wants you in missionary work. Ask your pastor and mature Christians whom you respect if they think you're missionary material.

They may tell you, "Go for it." But you might also find that God wants you working where you are. Maybe for health reasons, you aren't suited to the rigors of overseas work. Perhaps you have ministry, family, or other obligations that preclude your going. There may be other reasons.

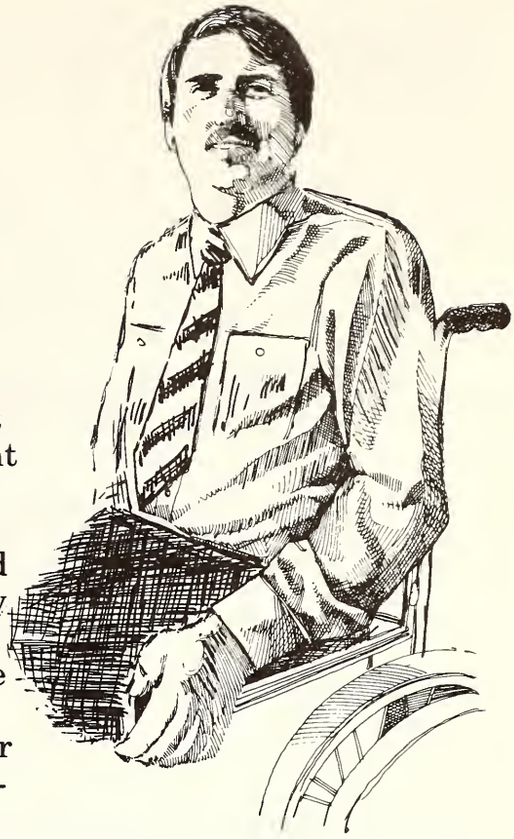
That's not bad. Don't feel guilty. Don't be robbed of your Christian joy, like the woman at the beginning of this article.

It takes everyone to complete the task of world

(*continued on next page*)

Wilson Morgan: An Outstanding Christian

by Sandra Wagstaff



I WAS TOUCHED as I saw Wilson Morgan, one of the newest members of our church, coming through the doorway—returning from the feetwashing segment of our October 1983 Communion Service. I was touched, not because Wilson was a new member, but because he was in a wheelchair, a double amputee. Nevertheless, this man with no feet was faithful to a service that some of our other members ignore.

Wilson counted it not only a matter of obedience to God's word, but also a pleasure to attend the Communion Service. And he was content to have his hands washed instead of the feet he did not have.

I was introduced to Wilson by his longtime friends, Mr. and Mrs. Ed Frear, also members of our church. Wilson began to visit our services with the Frears, then joined our congregation following his immersion baptism in March of last year.

In the months that followed, he faithfully attended our worship services and was active in the Welcome All Bible Class, the Laymen's Organization, and congregational business meetings. He often expressed his love for his friends at the church, who accepted him immediately and grew to love him as a friend and a Christian brother.

Not content just to attend the church, Wilson also wanted to serve. He expressed a desire to sing, so the Second Brethren Quartet was formed. The quartet ministered to us frequently in the months that followed.

At home, Wilson kept busy doing his own cooking, housework, and hobbies. He was a valuable contributor to the craft sale at the 1983 General Conference.

As Wilson came into the sanctuary following that feetwashing service, I was reminded of the old saying, "I complained because I had no shoes until I met a man who had no feet." And yet, whenever I talked to Wilson, I always lost sight of the fact that he was handicapped. What became evident instead was that Wilson loved the Lord and was ready to serve Him in any way he could.

Shortly after that Communion Service, Wilson entered Presbyterian University Hospital in Pittsburgh for extensive surgery. He returned to Johnstown, only to enter Mercy Hospital, where he died on December 11, 1983. His time with us was short, but in those few months I came to know him as an outstanding Christian with a deep love for the Lord and The Brethren Church. [†]

Mrs. Wagstaff is a member of the Second Brethren Church of Johnstown, Pa., where her husband Don is the pastor.

(*continued from previous page*)

missions, and people in the local church are part of the sending base. Missiologist Ralph Winter compares missions to wartime mobilization: For every soldier on the front lines, it takes 450 people working at home to get him there. Each type of worker is equally important.

We all can pray, give, encourage, even adopt missionary lifestyles here at home.

But maybe you're still wavering? *Does* God want you to be a missionary?

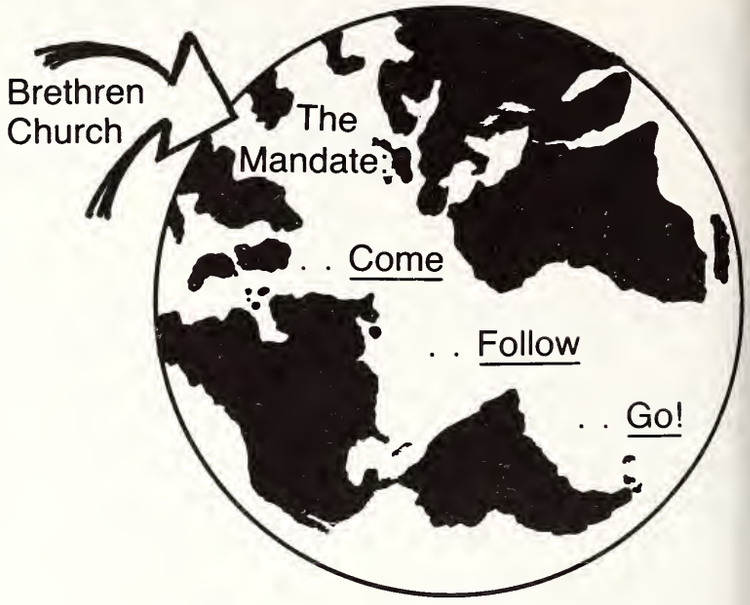
Remember that doubts are to be expected. If we wait until we are *absolutely* sure of God's will, it might be forever. Christians walk by faith, not by sight. One day you may make the missions plunge with a few questions, but with lots of faith.

God *is* going to finish His plan of presenting Christ to all peoples. And He desires to use us, His church, here *or* there. Are you willing to be part of His winning team?* [†]

*For further guidance in becoming involved in missions, check out these books: C. Peter Wagner's *Stop the World I Want to Get On* (Regal, 1974); David Bryant's *In the Gap* (Inter-Varsity Press, 1979, 1981); or J. Herbert Kane's *Life and Work on the Mission Field* (Baker, 1980).

Enjoy some of the gripping missionary biographies as well, such as *Shadow of the Almighty* by Elisabeth Elliot (Harper and Row, 1979); or *Peace Child* by Don Richardson (Regal, 1974).

Our Missionary Mandate



by James R. Black
Director of Home Missions and Evangelism

THE BRETHREN CHURCH, as it supports and encourages its missionaries and the Missionary Board, is striving to fulfill its responsibility in the accomplishment of the missionary mandate as given in the Great Commission. This commission is recorded in all four Gospels and in Acts chapter one.

Most Christians seem to make the mistake of isolating one little word from that commission and of building their missionary vision in a very limited way. That one little word is "go." Essentially, however, not one but three words are necessary to our missionary vocabulary. These words are "come," "follow," and "go." All three words are a part of the Great Commission.

The word "**come**" is the invitation. This invitation was addressed to all. Jesus invited the multitudes, publicans, harlots, rich, poor, sick, and healthy. In a word, He invited "sinners." We who have heard the invitation and have responded favorably now know of the rest He promised when he said, "Come unto me . . ." (Matt. 11:28).

But then, after coming to Christ, and by an act of faith passing from death into life, we receive the command "**follow**." Salvation is free. Nothing can be done to earn our heavenly hope. But when one becomes a believer, discipleship is demanded. Salvation is of grace. Salvation is free (to us). But discipleship is neither free nor easy. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For . . . whosoever will lose his life for my sake shall find it" (Matt. 16:24-25). To be a disciple is to follow Christ, and following is often costly.

Furthermore, there is the word "**go**." The Christian is not to be concerned for his own spiritual life alone. We must be concerned for others also. The true disciple has the same compassion for others that Jesus had. This compassion is learned from the Teacher. At His first meeting with the Twelve after His resurrection, Jesus said, "As the father has sent me, even so send I you" (Jn. 20:21). And so we are sent into our neighborhood, school, place of work, to every "at home" contact. And so we are sent to other countries, to other cultures.

I have a confession to make. At times I have really had to wrestle with my missionary theology. I have had a difficult time really getting a handle on mankind's (my own) responsibility in missions. After all, if God is sovereign, why does He need me? I think I've found some answers.

It is imperative that we see both the divine and the human side of missionary activity. The Scriptures do teach the sovereignty of God. God is "transcendant" — above and beyond creation. God is "eternal," God is "infinite," God is "unchangeable." God is "omnipresent," He is "omniscient," He is "spirit." God is "holy," and of great importance, God is "personal."

A study of the attributes of God would reveal much, much more. But if we are to get serious about missions and discover why we are necessary to His plan, we must understand that just as the Scriptures teach God's sovereignty, they also teach man's responsibility. God did create the earth. But creation was turned over to man with the instruction to subdue it. Creation demanded a miracle. The instruction to subdue was a mandate.

Jesus did come "to seek and to save tha

which was lost" (Lk. 19:10). This purpose was fulfilled through His incarnation, crucifixion, and resurrection. No mere man could provide salvation. In His birth, life, and eternal accomplishments, we see "miracle."

Following His resurrection, Jesus gave the mandate to make disciples. This becomes the responsibility of man. J. Herbert Kane in his book, *Understanding Christian Missions*, says, "There is not a single line in the Book of Acts to suggest that God can save a human being without employing a human agent." Brethren, the ministry of reconciliation has been committed to the Church, and we are therefore Christ's ambassadors (see II Cor. 5:19, 20).

Now I understand. And I realize that the very nature of the church must be "missionary." This is why the Christian's personal involvement is not an option to heed or to disregard. We *must* pray, work, give, teach, go. Essentially, we must do everything possible to promote missions in The Brethren Church. This is our mandate to obey. [†]

Serving With a Spirit of Adventure

by Allen Baer

IT IS very difficult to write about mission work with much wisdom after only one year and three months experience on the mission field. Therefore my remarks reflect my naïveté, but also a spirit of new adventure which I hope will never wear off.

Before I came to Argentina, the question I was most asked was, "What are you going to be doing?" I believed that God held the answer to that question and would reveal it to me as necessary. But most people wanted a more concrete reply than that.

Reflecting now, I think that my uncertainty was for the best. Not having preconceived ideas about my job, which at the time seemed a bit of a disadvantage, turned out to be for the best, for I found myself open to whatever was required. Life certainly doesn't get dull when on one day I am painting, translating a letter for the pastor, doing carpentry work, digging and doing masonry work in the basement, and then on the next day I am visiting in the hospital, teaching a Sunday school class, making currency exchanges and performing other banking transactions for the Missionary Board.

One of the most exciting things I have been doing is catch a sense of the history and personality of the Argentine Brethren Church. The development of this church during the past 40 years has given it an identity and personality as individual as any stateside church. This may seem like a rather patronizing attitude, but I think it came from the rather vague idea many of us had before getting immersed in what was always vaguely

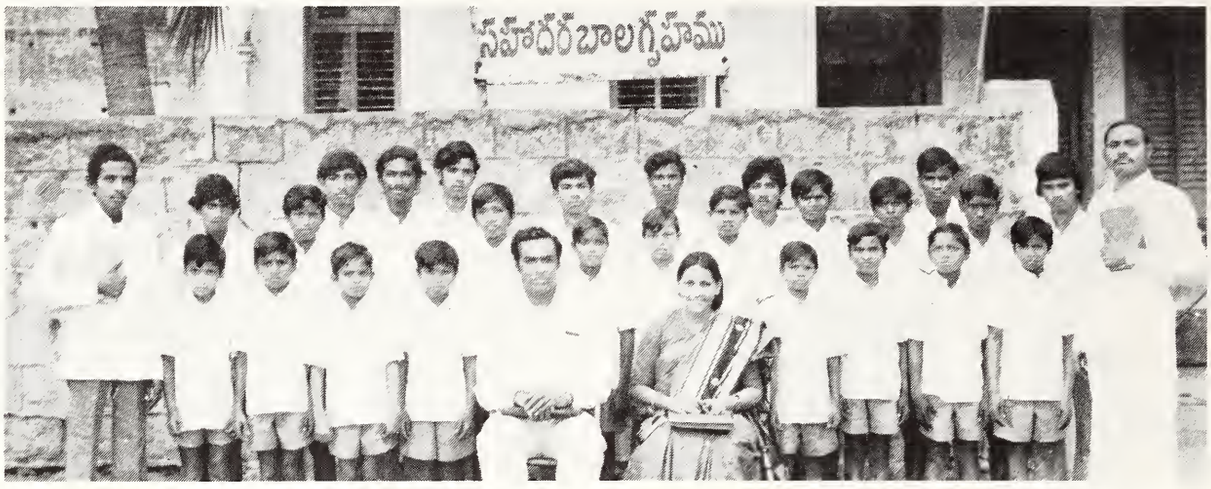


Allen Baer is greeted by several Argentine Brethren upon his arrival in Buenos Aires in October 1982.

known as the "mission field."

The people here are fiercely proud of their beliefs and of their identification with the church. They consider themselves foremost as evangelicals, which in itself literally carries a strong testimony. Their identification as Brethren has a special meaning in the Nuñez congregation, where there is a beautiful blend of people of varied national ancestry, including Spanish, Italian, German, Russian, Japanese, Polish, North American, etc.

Mission work is for anyone of any age with a sense of adventure. As expressed in the "Great Commission," the mission field is wherever we are, a reality just as much in our home town as somewhere halfway around the world. We are all sent out to be missionaries. [†]



Boys in the Brethren Home for Children in Rajahmundry as of December 31, 1983. Rev. K. Prasanth Kumar and Nirmala are at the center of the picture.

Changing Lives in India

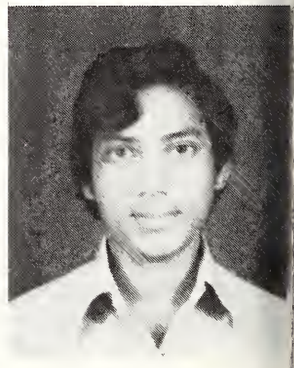
by K. Prasanth Kumar

THE Brethren Mission in India has penetrated into the most unreached, untouched parts of the country with the Good News of Jesus Christ. Nirmala and I are filled with grateful thanks to our Lord when we recall our spiritual experience in the village of Veeraghattam. The Christians in this remote village are under constant pressure to convert to Hinduism. It is not uncommon in India for Christians to be forced to do this.

Even though our lives were threatened and poor road conditions made it very difficult, we were able to take a group of Brethren pastors to this village to conduct a series of gospel meetings. People were waiting by the road to stop the car and beat us. Miraculously, the Lord saved us from harm by sending some policemen to search for a gang of robbers. Seeing the Christian meeting and the situation, they stayed in the village to patrol the area for three days. No harm came to any of us, and the hearts of the people were spiritually stirred as they saw the power of God in action. Many people came forward to dedicate their lives to Jesus Christ during this time. We praise the Lord for His wonderful works!

The Holy Spirit's work could also be seen in the casting out of demons. The power of Satan is very strong here because of the small Christian influence. But many witnessed the power of prayer when a demon-possessed woman tried to disrupt our annual convention last year. As we prayed, the demon was cast out and the woman's body went limp. After a few minutes, she woke up and began acting quite normally, and was praising God for the healing she received. I could relate many other stories like this from our work and from the experience of others throughout India.

The Brethren Home for Children is another way we are able to change lives through Jesus Christ. Every day the Bible is taught to these poor and needy boys. Most of them have accepted Jesus as their personal Savior. One of our boys, Diva Prasad, recently left the Home to attend the Hidustan Bible College in Madras. He has committed his life to the extension of the Lord's kingdom in India as a full-time minister of the gospel. Please pray for this young man as he prepares to work as an evangelist in the villages of India.



Diva Prasad

Because of the special needs of women here, we have appointed several women evangelists to work with Nirmala to meet these needs, while at the same time showing the love of Jesus. They accomplish their work by several different methods, but we feel that their personal contact with the women is most important. This special ministry has demonstrated to many Hindu women the wondrous love of Jesus, as they have been helped with some of life's crises.

These are just a few of the ways in which we minister to the people of India and share the Good News of our Lord and Savior, Jesus Christ. We also help to meet the physical needs of people through our medical clinic and various relief projects, which provide basic necessities for the poor. We also have self-help programs like sewing and typing classes. All of our programs have one goal: the proclamation of the gospel and the bringing of men and women to a saving knowledge of Jesus Christ. Please pray for our work, as we sometimes face seemingly insurmountable obstacles.



Christmas dinner at the Johor Baru Church. Jenny and David Loi re at the far left of the picture.

Touching Lives in Malaysia

by David Loi

AS we step into 1984, we find that we can praise and thank God for countless blessings. We raise Him for helping us with our work and for providing our every physical need. We also praise Him for the lives that have been touched here in Malaysia through our various ministries.

Malaysian law makes it very difficult to witness o others about Jesus, and strong family ties and raditions make it just as difficult to keep converts. That is why much time and effort go into our personal evangelism ministry.

To help us in this area, we had a Malaysian Campus Crusade Evangelistic team here last pring for about seven weeks. As a result of their fforts, Miss Lai Lee-Lee accepted Jesus Christ as er personal Savior and was baptized into our membership. Her sister, Lai Lee-Cheng, also made profession of faith, but has not been baptized yet.

Our concern now is whether family pressure will revent these two young ladies from growing in he Lord. That is why we took a very personal interest in their lives and elped them in every way ve could. We saw to it hat they were able to attend the Baton Rally held cross the straits in Singpore. There they were ble to hear Rev. Stephen ong, a well-known hinese evangelist.



David Loi with new member Miss Lai Lee-Lee.

Since their father gambled away much of their amily's meager earnings, ve also helped these sisters financially with loans and gifts. On a couple of occasions, we made it possible for them to see a doctor when they were sick. We also tried in various ways to help their brothers, who were very upset because of their conversion. As a result of our willingness to help and the sisters' witness, the younger brother has accepted Jesus Christ as his personal Savior. We continue to pray for the older brother, who has shown signs of being more receptive to their witness.

Just before Christmas last year, I received a card from Mr. Liang Kim-Ling, an ex-prisoner. Letters like his reinforce my commitment to the prison ministry. Started in 1979 by Rev. Yim Tuck-Fatt, a 74-year-old retired minister, this interdenominational ministry has touched many hardened lives.

Mr. Liang was born in China, but escaped to Taiwan several years ago. He was touring Malaysia last year as conductor of the Kim Eng Drama Troupe, when he was arrested in Johor Baru for having a false passport. While in prison, he was able to reflect on the meaning of life, especially on what his sister had told him about the Christian life. This made him very receptive to the gospel when we presented it to him. He was baptized before his release from prison. I was able to help him grow in his faith through the Bible study I lead for new Christians at the prison. Please join us in praying for his safety, because the Chinese government is trying to have him returned.

Our ministry to drug addicts is one of the hardest, since they are the most difficult people to reach. Also, there is some element of personal risk involved since these people are usually involved with crime. So a lot of effort goes into reaching these people, but we have managed to bring a few to a saving knowledge of Christ. This is usually followed by a two-year stay at a Christian rehabilitation center in Kuala Lampur.

Mr. Beh Thean-Seng is one such former drug addict. He has stayed on at the center to show his thanks for what God has done for him by helping others turn from drugs. We thank God for allowing us to see the change in this man's life and to be a part of it.

I am so grateful to the Lord that I can be a part of His glorious service. I also thank all of the Brethren churches who give so generously through the Missionary Board so that this work can continue. May the Lord's richest blessings be upon all of you. [†]



A view of Bogotá, the new home of the Logans (left insert) and of their co-workers, Sofia and Carlos Quadrano (right insert).

Our Move to Bogotá

by Chantal Logan

DECEMBER came sooner than I expected. Mentally I was reviewing everything that needed to be done before the end of the month: costumes for the church Christmas program; daily classes for the children, to prepare them for their new bilingual school; and all the packing and organizing for our upcoming move. As if that wasn't enough, Mark suddenly had to move SERVICOM by the end of the year.

Our deadline to move to Bogotá was January 9, the date the children's school would start. As mid-December approached, we still didn't know where our new home would be. But I felt comfortable knowing that many people were praying and that this move was definitely the Lord's will.

Our move was not a spur of the moment decision. More than a year ago the National Church decided to start a new work in Bogotá, the fastest growing city in Colombia. Imagine, if you can, a city that is adding 6,000 people to its population each week and that has added 500 new *barrios* in the last seven years. That city is Bogotá.

People there are receptive to the gospel, but the churches just can't keep up with the growth. We found a Colombian family living there that is willing to start a Brethren church on a part-time basis in the district of Villa del Rio. Carlos and Sofia Quadrano and their young son moved into this district, which doesn't even have a Catholic church! It was soon apparent they would need help. That's when it was decided we would move there.

As our deadline was nearing and we still didn't have a house, I had to be reminded how the Lord had already worked out some of the details for our move. We were very concerned about finding a school, since there are few public ones and the private ones are overcrowded. But we were able to enroll our children in a very fine bilingual French school since our children are all French citizens. As an added bonus, we may even be able to attend General Conference some year, since their school year ends in June. Please remember our children as they make this change to a new school.

The other detail the Lord worked out was the purchase of a car. True, we had moved up from a 1929 Model A in Argentina to a 1950 Pontiac here. But we just couldn't depend on it for our new work. Yet Mark didn't have time to look for car bargains. The Lord knew this, so brought one to our door. One of Mark's friends needed money to make a down payment on an apartment, so he brought the car (a Fiat) to our house and dropped the price about $500. This was just what we needed!

We knew God could do the same about finding us a house. So we decided that I would go to Bogotá on December 13 to look for a house or an apartment in the target area. I took an early flight and started to look through newspapers as soon as I arrived at the airport in Bogotá. In the second newspaper, I found a house listed for reasonable rent in the area we wanted. When I saw the house I couldn't believe how much space there was for the rent they were asking. The agent told me the house had been for sale for about a year, and that just recently the owner had decided to rent it. This was the first day the ad had appeared in the newspaper. Coincidence? I knew better. It took a week to work out all the details, but by December 20 we had a house.

The next few days were busy ones, with Mark's birthday on the 21st, Christmas programs, Christmas at the Dillards, and packing. Finally, on the 28th, the movers came and loaded their truck. When they were done, we packed the car and left for the long trip over the mountain range to Bogotá. Mark and the children made it a point to sing "Happy Birthday" to me shortly after midnight. We arrived at the home of some good friends in Bogotá at 2:00 a.m. on the 29th.

The Lord still had a surprise for our family. When we arrived at the new house, we found he came with a dog and two puppies. We also learned that John Mark had been praying for a dog for

ome time, but had been disappointed that his rayers hadn't been answered. What could we say? his entire experience has shown just how well the ord provides for our every need . . . and then ome!

As you can imagine, a move to a new city in the iddle of the Christmas season appeared to be an mpossible task. But if we had to move at such a late date, it was only because we were too busy working in the Lord's vineyard right where we were. We had to trust that the Lord would take care of all the needs related to our moving, which He did. One more time we experienced the truth of His wonderful promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [†]

"Going by Purse"

$335,000.00 Brethren Mission Board's World Need For 1984



by James R. Black

The World is my parish.
—John Wesley

WHEN Christians are loyal to the basic concept of missions, they do not merely *send* missionaries, they *are* missionaries. John Wesley must ave recognized this principle when he identified he entire world as his congregation (parish). Knowing Jesus Christ is a life-changing experience that needs to be shared. That sharing begins ith us. That's missions!

It is true that often we must spend time in deending missions. Specifically, we are often called pon to defend "Brethren Missions." We are a mall denomination, and it might be argued that ur missionary emphasis is too enterprising for our ize. But Grace Holland, in an article on "The Deominational Mission: Competition or Contribuion," speaks of God's apparent pleasure in diverity, and comments, "The Lord really needs hunreds of working groups to get the job of missions one." I believe most of us would agree with her. Ve are just a small part of the worldwide misionary endeavor, but we play a vital part in its uccess.

The missionary mandate to reach the world with he gospel is more than a means of stirring us to eligious activity. When we consider the "lostness" f mankind without Christ, we begin to see the rgency of world evangelization. If we "really" beieve Jesus Christ is the way—the only way—to cceptance with God, then we can do nothing less han our utmost to be obedient in our missionary ask.

"But why must we speak of money?" someone nay ask.

The fact that money—as well as people—is needed for evangelizing the world is altogether obvious. It is costly to equip and support missionaries. Likewise, it is costly to develop overseas programs and finance ministry.

Along with the appeal to "go in person" is always the companion appeal to "go by purse." God's law of giving under grace is, "Freely you have received, freely give" (Matt. 10:8). So Brethren do not have to be sold on the importance of giving to support missions, at least not most Brethren. The past record of giving is proof enough of this fact. But March is World Mission Emphasis Month, and we come to you again with a "reminder" that needs continue in 1984.

Even with the curtailment of some programs overseas and the elimination of others, the need for this year is $335,000.00. Although this represents quite a substantial cut from last year, it is none the less a great deal of money. But we remember that sacrifice is the soul of missions. The Brethren do not mind sacrificing for such a purpose. Furthermore, we make every attempt to be good stewards of that which you entrust to us.

Thank you for your faithfulness in the past. World evangelization is the church's supreme aim and task. Our need again is $335,000.00. Let's make a special effort this month, World Missions Month, to make the need known and to do our part in missions support. [†]

Knowledge of Coins Aids Bible Study

by Bill Clark

FOR the average Bible reader, a knowledge of ancient coins can make reading the Scriptures a more meaningful experience.

The Gospel According to Luke, for example, in recording Jesus' answer to a question about paying taxes, quotes Jesus as saying, "Show me a penny. Whose image and superscription hath it?"

When the coin is produced, Jesus declares, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's" (Lk. 20:24-25).

"That coin was probably a Roman denarius," notes Dr. Ya'akov Meshorer, curator of numismatics (the study of coins) at the Israel Museum. "It had the image of the Emperor Tiberius on it."

The Roman denarius was only one of several types of coins used in Israel two thousand years ago, according to Dr. Meshorer. Gospel readers will recall the widow's "mite," for example, and Judas Iscariot's "thirty silver pieces."

The Israel Museum has a rich collection of ancient coins to study, explains Dr. Meshorer, because archaeologists in Israel are constantly making discoveries of ancient caches.

Scholars of numismatics generally agree that the Tyrian shekel was the most common silver coin in circulation in the Holy Land at the time of Jesus. It was a coin evolved from a long history of various silver mintings in the Holy Land.

The very first shekels, from the time of the Patriarchs, were simply pieces of silver, measured by stone weights and scales, weighing 11.4 grams (0.4 ounces). Merchants kept balance scales and sets of weights, measuring out portions of silver for each transaction.

Therefore, when Abraham purchased the fields around Hebron, he "weighed to Ephron . . . four hundred shekels of silver" (Gen. 23:16). In other words, Abraham paid 4,560 grams of silver (10 pounds).

This practice persisted for several centuries, Dr. Meshorer says, and it was not until about 620 B.C. that the Greeks of Lydia began minting coins. The idea of minting eliminated a number of inconveniences. "Ancient people were aware of all the problems of exchanging silver," Dr. Meshorer notes. "Whose counter weights should be used, the buyer's or the seller's? And who could be sure of the purity of the silver? They had to find a better way to certify weight and composition. They did this by stamping measured amounts of silver with the mark of an issuing authority, and these became the first coins."

At first, the bits of silver were stamped only on one side. But as time passed, the marks became more ornate and the reverse side was also marked.

Jewish coins were minted in the Holy Land until 333 B.C. when Alexander conquered the land. He introduced a unified coinage system throughout his empire. After his death, the situation changed and again many countries struck their own coins. Under the Ptolemies, the Jews, too, struck coins in Jerusalem, during the 3rd century B.C.



Tyrian and Jewish shekels of the Jewish War (A.D. 66-70), found in the bronze container, called a pyxis, in the Silwan Valley in Jerusalem

Israel Museum photo

The widow's "mite" mentioned in the Gospels—the small coin which represented the full extent of her wealth—was equal to a "prutah," the smallest coin in circulation at the time. According to Dr. Meshorer this copper coin was equal to one sixty-fourth of the Roman Denarius, or one two hundred and fifty-sixth of a Tyrian shekel.

Excavated ancient coins continue to supply archaeologists with information for dating excavations and provide fascinating insights into Holy Land commerce and history. For instance, one recent excavation in Jerusalem uncovered a 6th century B.C. coin from the Greek island of Cos, suggesting that the Israelites had trade links with the Greeks at that early date.

In another case, not long ago at the Dead Sea oasis of Ein Gedi, archaeologists probing an ancient Jewish dwelling from the 1st century A.D. discovered a small oil lamp sealed into a niche in a wall. Inside the lamp were 139 prutot in copper coins.

"It was a trifling amount," Dr. Meshorer points out. "Why should someone cut a niche into the wall, put the coins into the lamp, the lamp into the niche, and then plaster it all over?"

"I put myself into the owner's shoes," says the scholar. "I decided that the amount was too small to be a personal treasure, so it must be symbolic. Now, we know that 128 prutot was equal to exactly one-half shekel and we learned that during this era, each Jew was expected to pay one-half shekel each year to the Temple. But we had 139 prutot. What was the significance of the other eleven prutot?"

"We found the answer to this in the Mishna, the Jewish law book," he continued. "There is an extra fee of 8% which had to be paid when using copper prutot to pay a debt due in silver shekels. That's what the other eleven prutot meant."

"The house obviously belonged to a Jew who sealed his year's dues to the Temple in his wall to protect the house from bad luck," Dr. Meshorer says.

Study of the coins helped to date the house too. "The newest coin found was minted in the year 59 A.D.," he says, "so we believe the house was built shortly after that."

UPDATE

news from the Brethren Church

Sarasota Church begins fifth year of ministry to Hispanics

arasota, Fla. — The First Brethen Church of Sarasota celebrated he beginning of its fifth year f ministry to Spanish-speaking eople with a weekend of special ctivities in January. The celebraon got underway on Saturday, anuary 7, with a *Dia de los Reyes* Day of the Three Kings), that feaured a carry-in supper, outdoor ames, and a large, star-shaped *iñata* for the children. Total atendance for this time of sharing nd fellowship was 95, including 8 children and 27 adults.

Rev. Robert Dillard, former asociate pastor of the Sarasota conregation and currently a Brethen missionary in Medellín, Coombia, spoke during the service of orship on Sunday morning. Atendance for this service totaled 15, including 79 from the Spanh ministry.

The day's activities, under the irection of Rev. Kenneth Solomon, continued with an evening carry-in meal in honor of the Dillard family, hosted by the members of the Spanish congregation. In the service that followed, Rev. Dillard showed slides and made an informal presentation of mission work in Colombia to the approximately 350 people in attendance. He also challenged the young people present to pray about their own call to the Lord's service.



Juanita and Bob Dillard with Annie and Lucas, at Sarasota in January. photo by LaVergne Stone

Rev. Dillard, his wife Juanita, and their two children Lucas and Annie spent a week and a half in Florida in connection with this special weekend. They also spoke at the two Sarasota Woman's Missionary Societies and presented programs for the Town and Country, Bloomingdale, Bradenton, and St. Petersburg Brethren churches.

Their trip to the U.S. was made possible by the love and generosity of the Sarasota congregation, expressed in a Christmas offering of over $5,000, the largest such offering to date. The Sarasota Faith Promise Offering for 1983 totaled almost $17,000, well over the goal of $15,000.

The Spanish ministry of the Sarasota First Brethren Church began four years ago with a weekly Sunday school class taught by Mrs. Tim Solomon (Janet Hamel).. Presently, under the direction of Evangelism/Missions Pastor Rev. Kenneth Solomon and his staff of eight workers, the ministry includes Sunday school, 10:00 a.m. and 5:00 p.m. Sunday worship services, 5:00 p.m. and 7:00 p.m. Wednesday Bible studies, as well as special home Bible studies, open air evangelistic meetings, a conversational Spanish class for English-speaking people, and a Spanish Brethren Youth group.

—reported by Pastor J.D. Hamel

Well-known author Gene Getz to speak at Brethren Pastors' Conference

shland, Ohio — Brethren pasors will have an opportunity to ear Dr. Gene Getz at this year's astors' Conference, to be held pril 24-26 at Ashland Theologial Seminary in conjunction with he seminary's annual Ministry onference.



Dr. Gene Getz

Dr. Getz, well-nown in Christian circles for is books (*The Measure of a Man, The Measre of a Church, Loving One Another,* and 16 thers), is direcor of the Center for Church Renewal in Plano, Tex., and pastor of the Fellowship Bible Church-North of Dallas. He will present six messages at the conference.

The pastors will also study the issue of women's ordination during the conference. Papers on this topic will be presented by Rev. Gene Eckerley, Mr. David Kerner, and Dr. Jack Oxenrider.

The conference is scheduled to begin on Tuesday morning, April 24, and conclude on Thursday afternoon. It will be preceded by the annual ATS Alumni Banquet on Monday, April 23, at 7:00 p.m.

Registration for the 3-day conference is $25 ($33 after April 1).

Christians are not ruined by living in the world, but by the world living in them.

Sixty-four Brethren brave fog to attend Central District Century II gathering

Davenport, Iowa — Sixty-four Brethren from Illinois and Iowa braved dense fog to attend the "Revival . . . in Century II" gathering of the Central District on Friday evening, February 10. A number of others who had planned to attend were unable to do so because of the fog.

The "gathering" was held in the Davenport Ramada Inn, and was the opening program in a retreat that continued through Saturday. The Brethren first shared a banquet, then moved to an adjoining room for the revival gathering.

Rev. David Cooksey, pastor of the Lanark First Brethren Church, was worship leader for the service. He led the congregation in a time of sharing, singing, and praying. Special music was provided by the Waterloo First Brethren Church. Banners from the various district churches hung around the room, heralding the theme, "Seeking to Know the Lord."

Dr. Fred Finks, Vice President of Ashland Theological Seminary, was the speaker for the service. This was the first of his three messages at the retreat relating to the theme and designed to lead his hearers to an in-depth look at the health and vitality of The Brethren Church.

He began this message with a eulogy for the church, which had passed away unexpectedly during the day due to internal problems. He also looked at some of the churches external signs of decay.

Then, using Christ's message to the seven churches in the Book of Revelation, Dr. Finks checked the vital signs of the church to determine its strength. He pointed to several things that give evidence that revival *can* take place within the church today. They include: (1) a clear expression of praise to God (2) a community in tune with God's directives; (3) a growing number of persons who are into the word of God; (4) a sense of the presence of the Holy Spirit and o expectancy; and (5) a community of believers who use spiritua gifts as God's equipping tools fo service.

The evening concluded with th entire congregation encircling th Central District elders, layin hands on them, and recommission ing them for service.

Masontown Brethren Church plans 100th anniversary Homecoming Sunday

Masontown, Pa. — The Masontown Brethren Church is celebrating its 100th anniversary in 1984. Several special activities are planned for the year as part of this celebration.

One major event will be Homecoming Sunday, scheduled for May 20. Former pastors will be the guest speakers on this day during both the morning worship service and the afternoon program.

Pictures, documents, and other mementos of the history of the Masontown Brethren Church will be on display, including the ordination papers and two small diaries of Mary M. Sterling, the first woman ordained in The Brethren Church. The history of the church that was read at the 50th and 75th anniversary celebrations will again be read on this day.

The Masontown Brethren Church has extended an invitation to all Brethren to attend this Homecoming celebration on May 20. Morning worship will begin at 9:30 a.m., Sunday school at 10:45 a.m., a covered-dish dinner at 12:15 p.m., followed by the afternoon program.

Other special events in this year of celebration at Masontown include Family Sunday on March 25, Community-Wide Worship Service on June 3, a picnic on July 15, Sunday School Day on August 26, Youth Sunday on September 16, and Senior Citizen Recognition Day on October 14.

—reported by Nancy Wilson

Be on the alert for the Moonies

New York, N.Y. (EP) — The Unification Church has launched an unprecedented national campaign to increase its membership.

Over the next three years, fifty teams of 25 to 50 members each are planning "evangelistic" crusades in our nation's major cities. They will be spreading their belief that Sun Myung Moon is the new messiah, whose purpose is to complete the unfinished work of Christ.

West Alexandria Church plans new building

West Alexandria, Ohio—Churc growth can create problems. Thi became apparent to the Firs Brethren Church of West Alexan dria over a year ago when it be came obvious to the members tha at their rate of steady growth they soon wouldn't have any plac to put new people. Therefore Planning Committee was estab lished to look at the various op tions open to the church.

Following a year of study, th committee recommended to th congregation recently that it bui an inexpensive, utility-type stru ture that would seat 500 for wo ship services. The space could al be converted to other uses whe not in use for worship. The congr gation voted to adopt this recom mendation.

More information about th progress of the West Alexandr Church in carrying out this pla will be shared in the Evangeli as it becomes available.

Corinth Brethren Church says farewell to Pastor and Mrs. Fred Snyder

Logansport, Ind. — Members of the Corinth Brethren Church said farewell to Pastor Fred Snyder and his wife Betty with a special program, which was part of their "Harvest Supper" on November 6, 1983. Rev. Snyder, who had served the Corinth congregation since 1976, felt it necessary to resign due to the poor health of himself and his wife.

The farewell program included a variety of special music — choir numbers, instrumental music, vocal selections, and presentations by various family groups. Several members of the congregation also shared remarks and reminiscenses of the Snyders' ministry at the Corinth Church.

At the conclusion of the farewell program, the congregation presented the Snyders an oil painting of the Corinth Church building.



Rev. Fred and Betty Snyder with the oil painting of the Corinth Church building that was presented to them by the congregation.

Rev. Snyder's seven-year pastorate at the Corinth Brethren Church was a fruitful one, with many receiving Jesus as their Savior during his ministry. According to Viola Peter, "The Corinth Church felt a great loss when Pastor Snyder and Betty left." "Their love for the Lord radiated to all of us," she said.

The Snyders will be spending their winters in Sarasota, Fla., and their summers in Wabash, Ind.

Rev. Jim Cole, former pastor of the Cedar Heights Community Brethren Church of Waterloo, Iowa, is the new pastor of the Corinth congregation. He began his ministry with the church on Sunday, February 19.

—reported by Viola Peter

Fairless Hills-Levittown Brethren Church begins 25th anniversary celebration

Levittown, Pa. — The Fairless Hills-Levittown Brethren Church began celebrating its 25th anniversary year with a special observance on Sunday, February 5. This was the first of several special events planned for the year.

The observance on February 5 included a brief history of the church presented by Mrs. John Kifer, a charter member of the congregation; announcement of the 25th anniversary slogan; and a display of pictures and other mementos of the founding of the church. Pastor C. William Cole brought a message from the "Centennial Statement" of The Brethren Church. Attendance for the occasion was 50 for Sunday school and 48 for worship.

"Twenty-Five Years of Silver, Pressing on to the Gold" was announced as the anniversary slogan. Mrs. Joanne Cole received a four-translation New Testament for submitting this slogan. Seven other slogans were also submitted by members of the congregation. These will be used as sermon topics throughout the year.

The Fairless Hills-Levittown Brethren Church began in the home of Phil and Rita Nolte on January 5, 1958. Mr. Nolte had been a member of the Sergeantsville Brethren Church. Rev. Woodrow Brant was called to be pastor of the congregation on February 8, 1959. The first church building was dedicated on June 24, 1962, and an education unit was added in 1965. Robert Keplinger, James Donahoo, Kenneth Howard, and Charles Whipple have also served as pastors of the congregation. Current membership is 48.

Other special observances planned for this anniversary year include "Reach Out and Grow" on March 11, at which time a "TOUCH Ministry" will be initiated; "Palm Sunday Communion of Believers" on April 15; "Youth in Action" on May 20, with the youth in charge; the annual family picnic on the church grounds on June 24; "God Gives Independence" on July 29; General Conference in August, at which the church hopes to have its full quota of delegates; and a "Day of Dedication and Homecoming" on September 23.

The Fairless Hills-Levittown Brethren Church is located at 837 Hoe Road, Levittown, Pa., twenty-two miles north of Philadelphia.

—reported by pastor C. William Cole

Ashland Theological Seminary receives $110,000 bequest

Ashland, Ohio — Ashland Theological Seminary has received a bequest in the amount of $111,000, according to an announcement by seminary Vice President Dr. Frederick J. Finks. The bequest is from the estate of Marguerite E. Smith, who was a member of the Brighton Chapel Brethren Church in Indiana.

The bequest has been designated toward the Clyde H. Smith Memorial Scholarship fund.

Virgil Ingraham makes administrative visit to Brethren work in South America

Ashland, Ohio — Rev. Virgil Ingraham, Executive Director of the Missionary Board of The Brethren Church, began a five-week administrative visit to South America on February 6. He was accompanied by Rev. Spencer Gentle, a longtime friend and Missionary Board member, and Mr. and Mrs. John Baer, parents of Argentine missionary Allen Baer.

Their first stop was in Medellín, Colombia, where Rev. Ingraham met with Brethren missionaries Bob and Juanita Dillard and with national church leaders to assess current work and discuss future goals. The annual legal meeting required by Colombian law to keep the church operational was also held during this visit.

After a week in Medellín, Rev. Ingraham and his traveling companions continued on to Bogotá, Colombia, to spend a few days with the Logans and to see their new work there.

On February 16 they left Colombia for Argentina, where Rev. Ingraham would spend a longer time viewing this older and larger mission work. Once again his primary purpose was to assess the work and to discuss future needs.

He visited each of the Brethre missionaries and several of th local congregations. He and hi companions also attended the an nual pastors' conference an spiritual retreat of the Argentin Brethren (similar to our Gener Conference), at which both Re Ingraham and Rev. Gentle were t bring messages.

Rev. Ingraham, Rev. Gentl and the Baers are scheduled to r turn to the U.S. on March 12.

—reported by Stanley Gent

Briefly Noted

An article by **Dr. Harold Barnett** — "A Research Tool for Identifying Sunday School Objectives"—was published in Scripture Press Ministries' *Christian Education Journal* in January. Dr. Barnett is pastor of the Hagerstown, Md., First Brethren Church.

The **1984 General Conference** will begin Monday evening, August 13, with the keynote address by Dr. Dennis Kinlaw, former president of Asbury College. It will conclude by mid-afternoon Friday, August 17, with a noon luncheon and a challenge by Dr. Arden Gilmer, this year's moderator-elect.

The first two volumes of the **Brethren Encyclopedia** are now scheduled for release about the end of March.

Famine threatens 150 million lives in Africa! The World Relief Corporation of NAE needs $250,000 for this emergency. Brethren may help by making contributions through our World Relief Board. Checks should be marked for "African Famine" and sent to Robert Bischof, Box 117, New Paris, IN 46553.

7,000 openings available for short-term service

Seattle, Wash. — Intercristo, the job referral service for Christians seeking work in Christian organizations, has announced that 7,000 openings are now available for overseas short-term missionaries.

These 6-week to 2-year positions usually do not require extensive formal biblical training, affording mid-career lay people an opportunity to use their professional skills overseas and allowing students to learn about missions firsthand.

For further information on overseas and domestic opportunities, both short-term and career, call toll free (800) 426-1342. Mailing address: Intercristo, P.O. Box 33487, Seattle, WA 98133.

American Bible Society gives year-end report

New York, N.Y. — The complete Bible has now been printed in 283 languages, according to a 1983 year-end report from the American Bible Society. This is an increase of four over the 1982 total.

There are now 572 languages with a New Testament, but still no complete Bible—an increase of 26 over 1982. Another 930 languages have at least a published portion, usually a Gospel or the Psalms. This is 23 more than in 1982.

Ugandan Christians fight terror with God's word

Orange, Calif. (EP)—Christians violence-torn Uganda have con up with a "peace plan" to comb the terror that has been sweepi their country. They have decid to evangelize soldiers and polic men, some of whom are said to engaged in the brutal killings.

Violence in Uganda, which beg during Idi Amin's eight years terror, still continues. Now b lievers feel the time has come fight back, not with weapons b with the word of God.

Evangelical church show growth in El Salvador

San Salvador, El Salvad (WEIS) — In spite of unsett conditions and a constant threat violence, evangelical Christians El Salvador report encouragi church growth. Since 1974, it estimated that the number Evangelicals has tripled — fr 250,000 to 750,000.

The Nazaret Church, located the capital city, was organized 1970. It now has 1,400 memb The congregation also led in establishment of four daugh churches in the past four ye In 1983, one-half of the chur budget was designated for m sions.

Letter to the Editor

A Centennial Statement

On a number of occasions and in many ways I have been asked, "Why are you a Brethren?" Some people have asked as though they were seeking an argument; others have been sincere in their inquiries. In each case I have tried to defend my reason for being "Brethren." Even so, I have tried to encourage others seeking meaningful church membership to consider The Brethren Church.

I have just finished reading (again) *A Centennial Statement*. This time I read the *Statement* in its final published form. More than ever before, I know why I am a Brethren. And with even greater conviction than in the past, I am thankful to God for The Brethren Church.

To all who have worked diligently in preparing the *Centennial Statement*, I say, "Thank you." For those responsible for putting it in such attractive and readable form, "Thank you." Generations to come, until Christ returns, will greatly profit from these labors of love and service.

"Why am I a Brethren?" Read the *Centennial Statement* of The Brethren Church. I concur with its teachings. I am happy to be counted as one of the Brethren.

James R. Black
Ashland, Ohio

Weddings

Cynthia Patterson to **Dennis Buck**, January 21. Groom a member of the Ardmore Brethren Church.

Deanne Poole to **Brad Mishler**, December 31, 1983, in Winston-Salem, North Carolina. Groom a member of the North Manchester First Brethren Church.

Mary Walters to **Timothy McBride**, December 30, 1983, at Petersime Chapel, North Manchester, Ind.; Rev. Woodrow Immel, officiating. Groom a member of the North Manchester First Brethren Church.

Shari Eckstein to **William Mailman**, November 19, 1983, at the Vinco Brethren Church; Carl Phillips, pastor, officiating. Bride a member of the Vinco Brethren Church.

Patricia Bachtel to **Michael Bettcher**, October 8, 1983, at the County Line Brethren Church; Rev. Wilbur L. Thomas, officiating. Bride a member of the County Line Brethren Church.

Carrie Haas to **Paul Harrell**, September 25, 1983, at the County Line Brethren Church; Rev. Wilbur L. Thomas, officiating. Bride a member of the County Line Brethren Church.

Membership Growth

Cameron: 1 by baptism
Vinco: 4 by baptism

In Memory

Weldon Denslow, 62, February 5. Member of the Ashland Park Street Brethren Church. Services by Arden Gilmer, pastor.

McKinley Campbell, 87, February 2. Member of the Drushal Memorial Brethren Church of Lost Creek. Services by Rex McConahay.

Ada Shumaker, 89, February 1. Attended the Johnstown Second Brethren Church. Services by Don Wagstaff, pastor.

Mary Mildred Knapp, 77, January 31. Member of the North Manchester First Brethren Church. Services by Archie Nevins, pastor.

Artie L. Lowman, 76, January 28. Member of the North Manchester First Brethren Church. Services by Rev. Edward Inderlied.

Elsie F. Leidy, 88, January 9. Member and deaconess of the Vinco Brethren Church. Services by Carl Phillips, pastor.

Rev. Chester "Billy" Fugate, 78, January 5. Rev. Fugate was a Baptist minister and a friend of Miss Margaret Lowery. Miss Lowery held Sunday afternoon Sunday school classes at his home for many years. Services by Rex McConahay.

Hazel A. Longshore, 80, January 4. Member for 63 years and deaconess of Walcrest Brethren Church. Services by Timothy P. Garner, pastor.

Bessie Garman, 83, December 24, 1983. Member for 44 years of the Hagerstown First Brethren Church. Services by Harold Barnett, pastor.

Catherine Grover, 73, December 1, 1983. Member of the Hagerstown First Brethren Church for 25 years. Services by Harold Barnett, pastor.

Maud Funk, 99, November 28, 1983. Member of the Hagerstown First Brethren Church for 77 years. Services by Harold Barnett, pastor.

Harold Socks, 58, October 28, 1983. Member of the Hagerstown First Brethren Church. Services by Harold Barnett, pastor.

Goldenaires

Glenn and Mary Coffman, 57th, March 2. Members of the Maurertown Brethren Church.

Oren and Hilda Leedy 69th, February 18. Members of the North Manchester First Brethren Church.

Paul and Eloise LeMaster, 50th, January 28. Members of the Loree Brethren Church.

Loren and Pauline Crawford, 57th, January 27. Members of the Milledgeville Brethren Church.

Raymond and Thelma Douglass, 59th, January 25. Mrs. Douglass a member of the Flora First Brethren Church. Mr. Douglass a member of the Flora Church of the Brethren.

Mr. and Mrs. Dile Leidy, 50th, November 29, 1983. Members of the Vinco Brethren Church.

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Evangelist
April 1984

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Spring bursts today,
For Christ is risen and all the earth's at play.

Winter is past,
Sweet spring is come at last, is come at last.

Learning From Our Heritage

by Dale R. Stoffer

The Church: A Mutual Aid and Caring Community

ONE element of our Brethren heritage that has seemingly diminished in importance during this century is mutual aid and caring. Yet this element is not only imbedded in the foundations of our church, it is also clearly taught in Scripture.

For example, Paul wrote in Galatians 6:10: "So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith" (*NASB*). (Note the even more direct admonitions in James 2:15-17 and I John 3:17). We see this counsel being put into practice in the early church in the offerings Paul collected from the Gentile churches to aid the Christians of Jerusalem and Judea (see Rom. 15:25-28; I Cor. 16:1-4; Acts 11:29-30).

In The Brethren Church, mutual aid was an inherent part of Anabaptism and Pietism, those movements which combined to give us our uniqueness. Both of these movements stressed that the new birth is only the initial step in the Christian life. New birth must be followed by the new life.

This new life was frequently described as the twofold responsibility to love God and love one's neighbor. Thus personal, saving faith was never divorced from one's responsibility to others. In fact, our spiritual forefathers maintained that a faith that does not reach out in evangelism and service is not the mature faith of the New Testament.

Historically, Brethren expressed mutual aid in various ways. Most churches maintained a deacons' fund, which the deacons used to aid members in times of financial need. But expressions of caring went beyond the local church. When one segment of the country was struck by a natural disaster, the larger Brotherhood would frequently respond with financial aid and physical labor to help Brethren (and sometimes non-Brethren) who were affected. And during the Revolutionary and Civil Wars, Brethren congregations cared for the wounded on both sides of the conflict.

The division between evangelism and social concern which occurred in the early 1900's (with conservative churches emphasizing evangelism and liberal churches emphasizing the "social gospel") brought an unfortunate divorce between these two elements of biblical and Brethren practice. Only in the last few decades has this bias against socia concern been gradually overcome in conservativ churches. This indeed is a welcome change.

If the church of Jesus Christ is to speak to th total person, it must not focus solely on evange ism. (The very important role of evangelism wi be discussed in a forthcoming article.) Likewis the church must not allow itself to be satisfie with ministering only to itself. It must be a churc for *others* both in its evangelistic and in its soci outreach. A church that becomes ingrown ha sealed its own death.

The area of mutual aid and concern is one i which we Brethren need to continue to grov Every one of our local churches should have som form of deacons' fund to aid needy people withi the congregation. Also, many communities ha food pantries and other relief agencies. Why n make involvement in one of these local outrea programs a part of your church's mission?

On the national and international level, we ha been providing increased support for the worl needy through World Relief. This is commendabl and hopefully will continue. Greater personal i volvement is needed, however, in the domestic di aster relief program of the Church of the Brethre Not only those who receive but also those who gi are the beneficiaries of such aid.

Finally, as a home missions pastor, I am acute aware of the needs of our newer Brethr churches. Numerous things can be done to he these new congregations: making loans and gi available to the Missionary Board's Brethr Home Mission Revolving Fund and the Brethr Publications/Home Missions Endowment Fu helping mission churches with special projec donating labor or supplies during the constructi of buildings; making low-interest loans availa to new churches for land and buildings; and coming a member of the Growth Partners Clu

Let us recommit ourselves to the practice mutual aid and concern, for John cautions us: "I whoever has the world's goods, and beholds brother in need and closes his heart against h how does the love of God abide in him?" (I Jn. 3: *NASB*).

The Brethren
Evangelist

Serving The Brethren Church in its second century.

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Cover

The final two verses of this Easter Carol" by Christina G. ossetti (1830–1894) are:

ll herds and flocks
ejoice, all beasts of
thickets and of rocks.

ing, creatures, sing,
ngels and men and birds,
and everything. . . .

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4 Catching a Vision for Good Management
Rev. Larry R. Baker presents a vision of what Brethren could accomplish if they practiced good management of all their resources.

6 Another Look at Calvary
Vicky L. Gilbert finds that when her problems overwhelm her, it's time to take "Another Look at Calvary."

8 Adopting Jesus' Style of Evangelism
Dr. Arden E. Gilmer challenges Brethren to adopt the style of evangelism practiced by Jesus, as set forth in *Life-Style Evangelism*, a book by Joseph Aldrich.

9 A Report on the EVANGELIST Readership Survey
A summary of the results of the Readership Survey of THE BRETHREN EVANGELIST that was conducted in January.

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16 Basin and Towel People
by Rev. Marlin L. McCann

17 To Help You in World Relief Emphasis

19 New Walk
Part two in a series of lessons on discipleship.

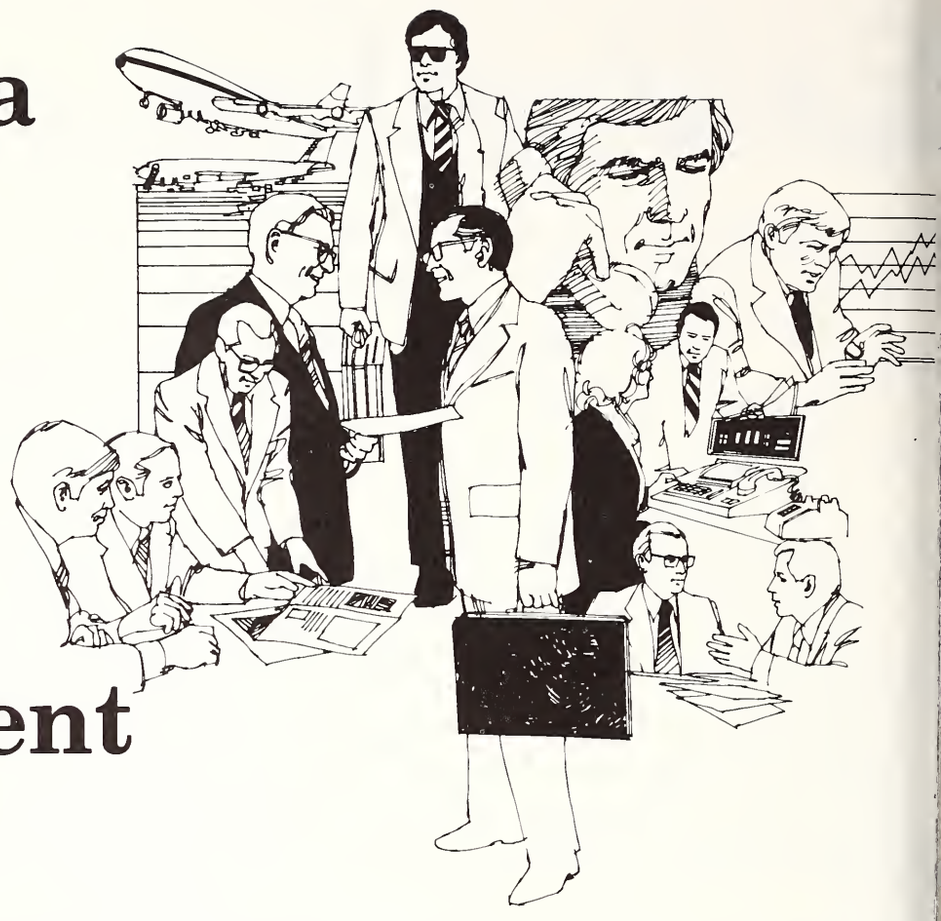
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2 Learning From Our Heritage
10 Developing a Global Vision
11 Peace Points of View
20 Update

Readership Survey

Beginning on page 9 is the first of two reports on the Readership Survey of the EVANGELIST that was conducted in January. I think you will find this report of some of our readers' views of the EVANGELIST interesting. My thanks to all who took the time to complete and return the questionnaire. Your responses to this survey are helping us to evaluate the magazine and to make plans for future issues. *Dick Winfield, Editor*

Catching a Vision For Good Management



by Larry R. Baker

YOU'RE the Chairman of the Board of a large company with plenty of assets. You have to go abroad for several years on company business. You call in your best executives and managers and tell them, "Do business until I get back!"

When you get back, you expect to find the business expanding and growing. But instead you return to discover sales down, production lagging, and the company losing ground in the market. So you call for an audit and an analysis of company activity during the months you were gone, and you hold the managers and executives accountable.*

The problem in your company was poor management. The executives only invested 20-25% of the company's available resources in the business. Much of that they spent redecorating the corporate offices and building more comfortable conference rooms for the sales staff. The business steadily declined because money that could have been used to train sales people and to establish a better product distribution network never got used.

*Compare Luke 19:12-27 and Matthew 25:14-46.

Rev. Baker is pastor of the First Brethren Church of South Bend, Indiana.

This is the second in a series of quarterly articles planned by the Stewardship Committee of General Conference to encourage faithful stewardship in The Brethren Church.

Furthermore, productive sales people were promoted to administrative positions, where they shuffled papers and hated it. And the work week was shortened so much by longer breaks and more holidays that production could barely fill existing orders.

Once you learned all this, the chances are very good that the executives of your company would be looking for new work. Right!

It's good that God is merciful and patient with Christians, because North American Christians appear to be poor managers of God's resources of time, spiritual gifts, and material resources. Material resources are the easiest to discuss, because Americans keep better track of their money than they do of their time or their spiritual gifts. And money is many times a good indicator of the depth of our commitment to Christ in other areas.

The rest of this article is divided into two parts—facts and vision. The facts represent the seriousness of the situation and call for change. The vision presents the possibilities for the Brethren if good management replaces poor.

FACTS

FACT #1: God is concerned with our management of His resources. Larry Burkett, Director of Christian Financial Concepts in Norcross, Georgia, has identified more

A Comparison of Christian Giving

Area of the World	Percent of Christians' income given to Christian causes	Per-capita income of area
1. East Asia	3.4%	$ 1,446/yr.
2. Africa	2.9%	$ 700/yr.
3. U.S.S.R.	2.6%	$ 4,040/yr.
4. Oceania	2.6%	$ 7,000/yr.
5. North America	2.0%	$10,500/yr.
6. Europe	1.4%	$ 6,760/yr.
7. Latin America	.9%	$ 1,680/yr.
8. South Asia	.9%	$ 548/yr.

Source: *"Silver and Gold Have I None: Church of the Poor or Church of the Rich?" by David B. Barrett in* International Bulletin of Missionary Research *(October 1983), p. 150.*

"If Brethren really want revival, they will have to deal seriously with Jesus' lordship of their possessions, spiritual gifts, and time."

an 600 Scripture passages that deal with nances. According to Burkett:

> Christ spoke more about money than any other subject in the Gospels. In fact, two-thirds of His parables deal with money. That's because money is the most common thing that interrupts a Christian's relationship with God.*

FACT #2: World Christians are not anaging God's resources well. According David B. Barrett, editor of *The World hristian Encyclopedia* (1982):

> Though Christians number only 32 percent of the world population, they receive 62 percent of the entire world's annual income—and spend 97 percent of it on themselves. . . .
>
> Of the remaining 3 percent of Christians' income, a meager 1 percent, or $60 billion a year, is given or donated to secular or non-Christian causes and charities; and about 2 percent, or $100 billion a year, is given or donated directly to Christian causes. This latter sum forms the vast bulk of what the churches and parachurch agencies across the world receive to run the worldwide Christian church and its annual operations.†

FACT #3: Compared to world Chris-ans, North American Christians are OT the best managers of God's re-ources. The 1980 statistics in the box at the p of this page indicate that "poor" Chris-ans of East Asia, Africa, and the U.S.S.R. ve a greater percentage of their income to hristian causes than do the "rich" Chris-ans of North America and Europe.

FACT #4: The Brethren record is better an that of the "average" North Ameri-an Christian. In 1980, U.S. Brethren gave 267 per member to their churches as compared to $212 per capita given by all North American Christians. But if Brethren earn average U.S. incomes, that level of giving amounts to between 2.5% and 3.8% of their income. Even 3.8% is a far cry from the tithe or 10%, which seems to be a *minimum* standard for a Christian to reinvest in God's work in the world.

FACT #5: There are many unmet needs in Brethren churches, districts, our denomination, and in our sphere of influence in the world because of a "We can't afford that!" mentality. Many times the expansion of God's work is curtailed because Christians would rather hang on to their money than invest it in God's work. Search your own church and district and see if this isn't true!

You say, "Wait a minute! Stop making me feel guilty because I can't afford to tithe."

God's word says:

> "Will a man rob God? Yet you are robbing Me! But you say, 'How have we robbed Thee?' In tithes and contributions. You are cursed with a curse, for you are robbing Me, the whole nation *of you*! Bring the whole tithe into the storehouse, so that there may be food in My house, and test me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven, and pour out for you a blessing until there is no more need." Malachi 3:8-10, *NASB*

You can't afford *not* to tithe! If you feel guilty, it's probably because you are!

But God's word also says:

> If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.
> I John 1:9, *NASB*

There's one good way to deal with real guilt concerning stewardship. *Confess* poor management of God's resources, *repent* of selfish, unproductive ways, and begin doing things God's way.

If Brethren really want revival, they will have to deal seriously with Jesus' lordship of their possessions, spiritual gifts, and time.

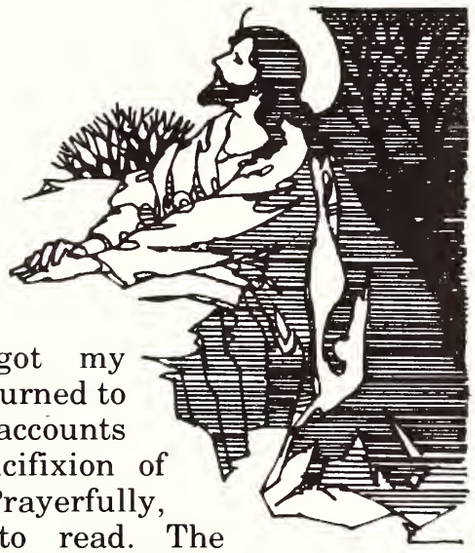
(*continued on page 7*)

*Larry Burkett, "Your Finances and Your Relationship th God," *Worldwide Challenge* (February 1982), p. 27.

†David B. Barrett, "Silver and Gold Have I None: Church the Poor or Church of the Rich?" *International Bulletin of issionary Research* (October 1983), p. 148.

Another Look At Calvary

by Vicky L. Gilbert



PROBLEMS, problems, problems. That's all I seemed to have. One child needed a new pair of shoes, the other one kept having nightmares. Weight watching was a bore. There were bills for this and bills for that.

Cares of this world were crowding in on me. My joy in my salvation was being choked to death. I knew in my head that God was with me, but . . . *But* was the operative word. I wanted paradise now!

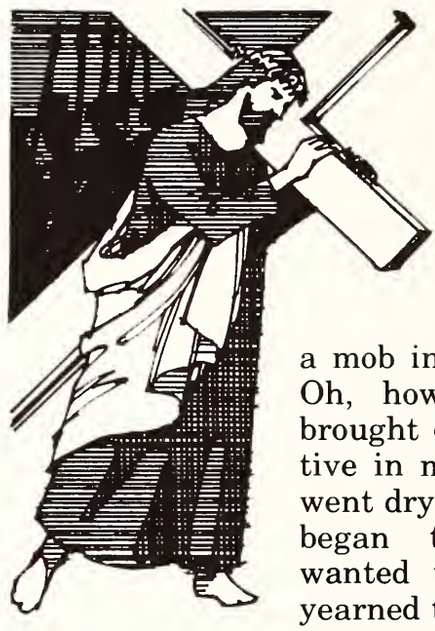
Perhaps I needed another look at Calvary. I got my Bible and turned to one of the accounts of the crucifixion of our Lord. Prayerfully, I began to read. The words began to blur, and suddenly I stepped into the scene. Yes, I stepped into the Garden of Gethsemane.

It was dark but rather pleasant as I crept among the olive trees, trying to see, hardly believing my eyes. The ground beneath my feet felt solid, and the foliage rustled and gave off a sweet fragrance as I brushed by.

As I rounded a tree, I saw the disciples lying on the ground asleep. I wondered how they could sleep under such circumstances, but I remembered that they didn't know what was going to happen, as I did. Leaving them behind, I walked a little farther until I saw my Savior upon his knees, praying with all his heart to His Heavenly Father. He knew what was soon to happen, and He shrank from it.

My heart nearly broke when I beheld His sweet countenance as He spoke so earnestly of the cup of death. He was so perfect, so dear, and yet he was going to experienc such suffering! He had done no wrong he never even had a bad thought. H was love personified! His death on th cross was not for any sin that He ha committed. He had no sin! He was dyin to save me! Oh, how small and worthles I felt, beholding the Lamb of God wh was to be sacrificed for me!

He accepted His Father's will and re turned to His disciples. But before the were fully awake, I heard the sounds



a mob in the distanc Oh, how the soun brought out the prim tive in me! My mou went dry and my hea began to pound. wanted to run and yearned to fight. But was as though I was there. Indeed, I wasn't there to the but they were very real to me.

The noise grew louder as they a proached. Then, all of the sudden, th grew silent as they stood watchi Judas come to embrace Jesus. Ah, this was Judas! My old nature welled within me with deep hatred as I behe the one who betrayed my Lord. But th I was ashamed as I realized again that was for me and my sins that Jesus di not because of Judas' betrayal.

Light flickered over the faces of t mob as they stood with upraised torch the flames causing unearthly glints shine in their eyes. I thought I should ne see a more horrible sight, but I was wro They spoke quietly at first, for they w fearful of a fight. But when Jesus did not sist, they began to roar once more as th dragged him along. It was as though the de himself had joined in a victory song.

I was in agony, but I would not be left

Mrs. Gilbert is a member of the First Brethren Church of Oak Hill, West Virginia.

ind. I followed my Lord, sensing the evil atosphere, smelling the savage passion, and eeling the pushing and shoving of the crowd. Following a mock trial before the Sanherin, they took my Jesus before Pilate. I lisened and watched in amazement as my Lord at quietly and calmly as lie after lie was old. I beheld in fury and despair as they lucked His hair and slapped His face! I was eing torn in two merely watching what he as so placidly enduring.

"Enough! Enough!" I kept crying, but they ever heard me, never stopped! They mocked, ney spat, they ridiculed. Oh, only God's Son ould endure this! I could bear it no more. I ied to stop them when they began to beat im, but I was as light as air. I screamed very time the scourge lashed into his flesh, ut they—they were enjoying themselves!

The mob was not content. No, He must be rucified. **Crucified!** He was taken, bleeding nd weak, and made to climb that rough oad—stumbling beneath the cross until imon carried it for Him.

I followed in the crowd, being pushed this ay and that as I struggled to walk the unamiliar road and keep sight of my Lord. Choking and sobbing, I reached the crest of a hill and saw a thief being hung in place. His face was a study in agony as blood dripped from his wrists.

I worked my way closer and there, there on the ground was my Jesus. They were driving those cruel, ugly spikes into His precious gentle body. I touched the beam of the cross, so hard and rough and unyielding. I was shoved away as they lifted the cross and let it fall into its hole. I stayed under that cross watching him — yearning to help him and to tell him of my love and gratitude as the hours passed. My heart nearly failed me each time He spoke. And then when He died, I felt I had died too. But no, I was still there when they pierced His side and carried Him away.

I cried until I could cry no more, then wiped my eyes when I had cried myself dry. I looked about the room and the Bible was still open upon my lap. Was it a vision? Was it a dream? It was real for Jesus, and He died for me!

Problems? Problems of this world? Yes, I have problems. But when they start to choke the joy of the Lord out of my heart, I shall take another look at Calvary and at what Jesus endured for me. [†]

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atching a Vision

(*continued from page 5*)

od does promise His blessing to those who re faithful managers. Let's catch a vision for ood management of all of God's resources ithin The Brethren Church!

VISION

VISION #1: Good Management of Fiances. If Brethren increased their local nurch giving to between 8-10% of their inome, the total giving across the denominaon would more than double! This would ean many exciting things: new churches, ncreased opportunities for hiring non-pasoral staff, better training, growing churches, nd expansion of missions, world relief, and enevolence projects.

Brethren leaders would have to ask God's uidance in how to *spend* money instead of ying to figure out where to *cut* the budget! Vhat a fantastic change! But *every* Brethren as to take management of God's resources eriously.

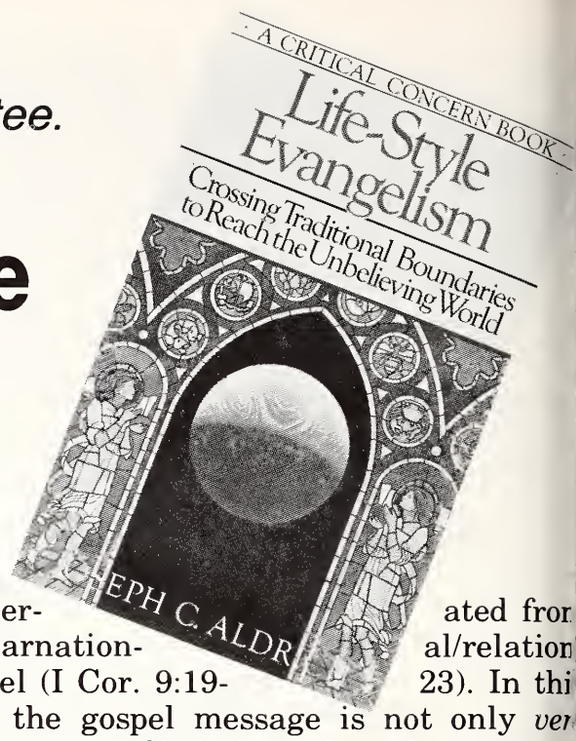
VISION #2: Good management of piritual gifts. Many Christians are confused bout spiritual gifts, their purpose, and their se in the Body of Christ. This results in nurches where only a few of the gifts are being used. For example, individuals with gifts of teaching and evangelism may be performing their ministries, but the church isn't growing because people with gifts of service, mercy, and hospitality aren't making new people feel welcome. God wants churches where *all* people are discovering their gifts and using them. It will make a tremendous difference in the life and growth of a church.

VISION #3. Good management of time. Many Christians complain about spending an extra evening a week sharing with Christians or non-Christians, but think nothing of spending many hours with the T.V., hobbies, or in pursuit of other leisure activities. These activities are not necessarily wrong, but Christians must prioritize their time. We need to give time to God—not just in study and worship, but also in fellowship and service. Many churches would begin to grow if more of the members would spend time on the important ministries that God has entrusted to them.

As God's managers, we Brethren need to catch a vision for better management of the resources that God has entrusted to our care on this earth. Then we can look forward to that great day when God says, "Well done, good and faithful servants . . . ." [†]

Second in a series of articles by the General Conference Evangelism Committee.

Adopting Jesus' Style of Evangelism



by Arden E. Gilmer

HOW would your church respond if it discovered that your pastor had been seen having a cup of coffee in a public place with a woman of ill repute? Would it fire him? If so, Jesus could never pastor your church!

Jesus asked a much-married woman who was currently living with yet another man for a drink of water. He did so in order to talk to her about matters of eternal spiritual importance (Jn. 4). On another occasion, Jesus allowed a woman of questionable reputation to wash His feet with her tears and wipe them with her hair (Lk. 7:36-50). Such behavior by our Lord scandalized the Pharisees. But Jesus was effective in reaching sinners, while the Pharisees were not. Can we be any less radical than Jesus?

Joe Aldrich, president of Multnomah School of the Bible, in his book, *Life-Style Evangelism*, contends, "The more a Christian is like Jesus Christ — *really* like Jesus Christ — the more effective he is in evangelism." But the more we are like the Pharisees, the less effective we will be in evangelism.

Jesus made *contact* with sinners without becoming *contaminated*. He *identified* with sinners to such a degree that He was called "the friend of sinners." Yet He never lost His *identity* as the holy Son of God. For Jesus, evangelism was not a program, but a lifestyle. For Jesus, evangelism didn't happen in sputters and spurts, but twenty-four hours a day. Should not we as His church — His body — also have evangelism as our lifestyle?

Aldrich presents three models for evangelism: (1) proclamational; (2) confrontational/intrusional; and (3) incarnational/relational. Jesus' ministry was based on the third model. The Apostle Paul and the early church also oper- ated fror the incarnation- al/relation al model (I Cor. 9:19- 23). In thi model, the gospel message is not only *ver balized* to non-Christians, but the messag is also *visualized* before them by the lif of the Christian. This cannot happen if w Christians never make contact with nor Christians.

Has an unbiblical doctrine of "separation caused us to forfeit evangelism as a life-style Aldrich believes that we need to learn the di ference between avoiding evil and avoidin the appearance of evil. Jesus did the forme but not the latter. Since we can make no im pact without contact, we should be buildin bridges rather than walls. But it is muc easier and less threatening to build walls b tween ourselves and non-Christians.

Aldrich believes, "The greatest barriers t successful evangelism are not theologica they are cultural" (p. 40). He proceeds to giv enlightening and thought-provoking insigh into Christian responses to our culture. Usin simple diagrams, he shows how the balance Christian communicator is radically differe from the world, but at the same time ide tifies radically with people in the worl Balance is the crucial word.

The "unbalanced immersionist" identifi so completely with the world that he loses h message. Many liberals have fallen into th trap. On the other hand, the "unbalanced r jectionist" is so radically different from th world that he loses his audience. The Pha isees had fallen into this trap, and mar legalistic fundamentalists are presently e snared in this trap as well.

To maintain balance, the Christian who highly involved with non-Christians al needs strong Christian fellowship and su port. The balance may be stated as "ho worldliness," which Jesus demonstrated. B

Dr. Gilmer is pastor of the Ashland Park Street Brethren Church.

his model presents certain risks for believers. "It's 'out with the wolves'; it's dangerous. When sheep are 'out with the wolves,' they must obey and trust the shepherd. But when they 'hang around the barn,' who needs the shepherd? The tragedy in Christian circles is the fact that often the greatest wounds come not from the wolves, but from other sheep. . . . Why is it that we are the only army that shoots its wounded soldiers, as though to get wounded in battle was a sin? The sin is that so few are even *in* the battle" (p. 51). A person who is a life-style evangelist will probably be criticized and castigated by those Christians who have retreated to the security of false piety.

Aldrich develops his book around four major questions: (1) What kind of person do we want to deploy in the world? (2) What kind of church makes possible that kind of person? (3) What kind of leadership team makes possible that kind of church? (4) What kind of pastor makes possible that kind of leadership team? He describes four marks of ugliness in a church which eliminate effective service, destroy worship, distort fellowship, and cripple evangelism. These ugly beasts are hypocrisy, rationalism, impurity, and legalism.

For seven years Joe Aldrich pastored the large Mariners Church of Newport Beach, California. Drawing on his pastoral experience, he gives practical advice to those who are ready to launch into life-style evangelism. His chapter on home and evangelistic Bible studies has many useful insights to help you begin this kind of ministry. He also lists eleven keys to help you as a Christian make contact with your non-believing neighbor and penetrate your neighborhood as a life-style evangelist. And he shows you how to verbalize the gospel message.

What does God want your church to be? According to Aldrich, "Your church should be the greatest garbage dump in town. A place where the broken, oppressed, misplaced, abandoned, and unloved people can come and find a 'family' where they are accepted and loved" (p. 180). If that describes your church, you probably do not need this book.

But if your church is not being used by God to "transform rubbish-heap rejects into royalty through the mystery of the new birth," you should open yourself to the challenges given by Joe Aldrich in this book, *Life-Style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World*, published by Multnomah Press. Your General Conference Evangelism Committee recommends it as an important resource that will both challenge and train you for more effective witnessing for Christ. [†]

Life-Style Evangelism *is available in hard cover ($9.95) or paperback ($5.95) from The Carpenter's Shop (709 Claremont Ave., Ashland, OH 44805) or from your local Christian bookstore.*

A Report on the EVANGELIST Readership Survey

IN January we gave you an opportunity to evaluate THE BRETHREN EVANGELIST by means of a Readership Survey that was included in that month's issue. Two hundred thirteen of you did so. The information you sent us has now been processed, tabulated, and analyzed. Here is a summary of the results.

Let's begin with some information about those who returned the surveys. Of the 213 surveys returned, 91 were completed by women, 67 by men, and 55 were undesignated (perhaps husbands and wives filled these out together, for 70% were completed by married people). The number of responses increased with age, with well over half of the surveys (125) returned by persons 50 or over (72 by persons over 64). Only 35 responses came from readers 34 or younger.

It's not surprising, then, that 73% of those who returned surveys have been attending a Brethren church for more than 20 years, and 67% have been receiving the EVANGELIST for ten or more years.

A whopping 93% of those who returned surveys said they attend worship services almost every week. Fifty-nine percent said they are Sunday school teachers, 34% are church officers, 23% are deacons or deaconesses, and 17% are pastoral staff.

This gives you some idea of what kind of people returned the surveys. Now let us look at what they had to say about the EVANGELIST.

Nearly all of these respondents gave the visual qualities of the EVANGELIST high marks, with 91% or more of them answering "yes" to questions asking whether the magazine has adequate numbers of photographs and illustrations, whether these enhance the contents, whether layouts are appealing and headlines and titles stimulate interest, and whether the print is easy to read. Also in this section of the survey, 97% said that the writing in the EVANGELIST generally communicates.

Ratings were not as high in the section surveying the overall image of the EVANGELIST, with 60 to 71% of the answers falling in the "good" column to questions about the overall appearance, ease of reading, balance of news and other articles, and balance of print, illustrations, and white space. This fell to 58% "good" in the question about amount of news, with 28% giving the magazine a "fair" in this category and 3% rating it "poor." And even though 60% said the *balance* of news and others articles was "good," 29% said it was only "fair" and 3% said it was "poor."

This interest in news, particularly news of Brethren

(*continued on page 23*)



Developing a Global Vision

by John Maust

Change Your Interest Into Action

HAVE you ever been really excited about doing something, but that's as far as you got? Being involved in missions can be like that.

Maybe you committed yourself to mission work at General Conference or Urbana, and returned home with more sizzling zeal than a frying hamburger. But then you went back to work or school and to the routine of living. No one else shared your missionary enthusiasm, and you didn't read or otherwise fan your dwindling fire for cross-cultural ministry.

Perhaps you didn't know how or where to start preparing for mission work, so you didn't. The result? You joined the ranks of the ninety and seven—the 97 percent, according to one missions executive, who respond to mission appeals but who never make it to the mission field.

It's not necessarily that these Christians weren't sincere when they declared their intention to be missionaries. It's just that many of them lacked guidance in getting there. Maybe you're one of them.

If God is leading you into mission work, here are some suggestions to get you out of your pew and into action.

1. *Keep your vision.* Read books and magazines about missions. Write to and talk personally with missionaries. Take advantage of cross-cultural opportunities. Doing these kinds of things helps keep your mission vision alive and growing.

If you're in college, you'll find missions-minded friends in Inter-Varsity, Campus Crusade, and other mission-oriented groups on campus.* Within your local church, you can work with or start a missions committee, or organize a missions Bible study.

2. *Prepare yourself now.* Unfortunately, a person doesn't suddenly become a super Christian the moment he or she sets foot on the mission field. If you don't have a quality relationship with God through prayer and Bible study now, you probably won't overseas. So get started.

Develop discipline and commitment by being obedient in the seeming "little things." This will prepare you for the bigger tests later on.

Share your missionary goal with your pastor. He will encourage you and help place you in ministries that will develop your spiritual gifts. And by all means, take advantage of any summer or short-term mission opportunities.†

3. *Knock on doors.* This may be the most crucial step. You can't wait for some mission agency to come to you or a fiery chariot to whisk you to the field. You must take the initiative by talking to mission agencies and checking the options.

An obvious place to start is with the Missionary Board of The Brethren Church (524 College Ave., Ashland, OH 44805; phone 419-289-1708). Find out the needs and opportunities and see where your gifts and interests match up.

You may want to do some further exploring. For instance, if you feel led to Bible translation work in New Guinea, you'll want to find out what agencies work there. If you desire to be a jungle pilot you'll talk with a group like Missionary Aviation Fellowship.

Not long ago, a friend sadly shared, "I want to be a missionary, but all I can do is mechanics and carpentry work." He brightened when I told him that many agencies *search* for people like him. The moral is, check out all the opportunities. There are needs for missionary pastors, teachers, journalists, houseparents, radio technicians, etc. Also, some workers hold secular jobs overseas and work with churches on the side.

4. *Set goals.* Having taken the first three steps you'll have a good idea of your future work. Now ask, "What kind of training will I need?" For instance, a church-planter probably will need college and seminary training. That means at least seven years' study, and you'll have to plan accordingly.

Decide which agency to which you will apply

(*continued on next page*)

*Groups geared to frontier missions include: Caleb Project, 1605 E. Elizabeth St., Pasadena, CA 91104; National Student Missions Coalition, 800 S. Lake Ave., Pasadena, CA 91106; and Theological Students for Frontier Missions, 4632 Locust St., Philadelphia, PA 19139.

†A full list of short-term missionary programs may be obtained by writing Student Missionary Union, Biola University, La Mirada, CA 90639. Information on most evangelical mission agencies is found in the *Mission Handbook: North America Protestant Ministries Overseas* (MARC, World Vision International).

Why Refuse To Kill?

WHEN is it permissible and directed by God for me to kill (directly or indirectly) another person? This is a basic question for me in war/peace issues, as I stated two months ago in the February EVANGELIST (p. 16).

Granted, no one with any conscience or Christian sensitivity likes to kill or wants to be put in a situation where the decision to kill or not to kill must be forced. But it does happen to some people — sometimes unexpectedly and other times after considerable preparation and forethought. When faced with the situation, what do we do?

None of us knows exactly what he or she would do under stress. But there are some believers who plan to refuse to kill under any circumstances—anywhere. And since they have already made that decision, they see no purpose in possessing any weapon that could cause death. There is no sense in owning something you never intend to use at any time.

Remember with me a few of the biblical reasons for taking such a nonviolent point of view (quotations are from the *Good News Bible*):

First, there are the teachings of Jesus (from Matthew 5 and Luke 6): ". . . do not take revenge on someone who wrongs you. If anyone slaps you on the right cheek, let him slap your left cheek too. . . . love your enemies and pray for those who persecute you, so that you may become the sons of your Father in heaven" (Matt. 5:39-45). "Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you" (Lk. 6:27-28).

Second, Paul challenges us: "If someone has done you wrong, do not repay him with a wrong. Try to do what everyone considers to be good. Do everything possible on your part to live in peace with everybody. Never take revenge, my friends, but instead let God's anger do it. . . . 'If your enemy is hungry, feed him; if he is thirsty, give him a drink . . . .' Do not let evil defeat you; instead, conquer evil with good" (Rom. 12:17-21).

Third, Peter says to servants unjustly treated: "But if you endure suffering even when you have done right, God will bless you for it. It was to this that God called you, for Christ himself suffered for you and left you an example, so that you would follow in his steps. He committed no sin, and no one ever heard a lie come from his lips. When he was insulted, he did not answer back with an insult; when he suffered, he did not threaten, but placed his hopes in God, the righteous Judge" (I Pet. 2:20-23).

Fourth, the life and ministry of Jesus set an example for His followers. Jesus came to save people, not to destroy them. He went about doing good and bringing life, not death. When He was reviled, He did not retaliate in a similar way—even when it meant His own physical death. His life harmonized with New Testament teachings about loving enemies (Matt. 5:44), returning good for evil (Rom. 12:17, 21), doing good to all people, and doing everything possible to live at peace with everyone (Rom. 12:18).

These are just a few of the easily-stated reasons some people have for planning to refuse to kill other people—either person-to-visible-person (such as shooting an intruder with a handgun) or person-to-non-visible-person (such as firing missiles or dropping bombs)—even if it means the possibility of being killed.

Some opponents of this position hold that most of these teachings (primarily the Sermon on the Mount) apply to individuals, not to governments. But governments are composed of people, so we must still ask, "Does a Christian person employed by a government cease being an individual? When commanded or directed by government to do something we wouldn't otherwise do, does our individual responsibility cease?" Those who embrace nonviolence think not, and they work actively to bring about better understanding between "enemies." They seek to reduce the causes of conflict and tension between individuals, as well as between the peoples of different nations. [†]

—Phil Lersch, Chairman, BRETHREN PEACE COMMITTEE
6301 56th Avenue, N., St. Petersburg, FL 33709

(*continued from previous page*)

Will you need to raise financial support? How long will that take? Do you have debts that must be paid before you leave? Set specific goals for when you expect to complete each phase of your application and preparation for service.

By now, you may be thinking that being involved in missions sounds like work. Well, it is.

But isn't it much better to do the preparation than always to procrastinate and then ask yourself years later, "I wonder what it would have been like if I *had* become a missionary?" [†]

An excellent workbook for missionary preparation is *You Can So Get There From Here* by Edward R. Dayton (write to MARC, World Vision Int., 919 W. Huntington Dr., Monrovia, CA 91016). Nontraditional missionary roles are described in J. Christy Wilson's *Today's Tentmakers* (Tyndale, 1979).

My Friend Who Saw And Can't Forget

by Jerry Ballard

WITHOUT friends who see beyond their own needs to the needs of others, World Relief could not wrestle day in and day out with some of the world's greatest problems—problems like Calcutta, India.

One of our friends, Cliff Bjorklund, secretary of the Evangelical Covenant Church of America, visited this city of poverty where we have ministered for many years. Here is a page from his diary:

"I woke up at 4 o'clock this morning. I was due at the mission complex at 4:30 to meet my driver. He would take me in the mission jeep to see a World Relief feeding program in Calcutta.

"But the driver was late in coming. Meanwhile, one of the guards at the mission gate briefed me on the city. I had already discovered that Calcutta is a place of disturbing sights, sounds — and smells, too. On the sidewalk I saw what looked to me like a pile of burlap bags. I was wrong. It was a person who had slept there all night. They say one million people sleep on the sidewalks of Calcutta every night.

"Finally we left. Our jeep towed a trailer loaded with stacks of wheat cakes and a huge tub of cocoa. After a jolting 10-mile ride, we came to the area where the feedings were to take place. I'll never forget what I saw.

"It was just beginning to dawn when we made our first stop. The sun, filtering through the haze, came up like a rose-colored ball. A few children were already waiting in line. But the driver beckoned me to look in all directions to see the mothers and children streaming towards us for this daily ration. They came and they kept on coming—about 600 of them—with their little cups or pots. Each received some cold cocoa and a couple of cakes. Their look of gratitude would melt your heart.

"Our last stop was the city dump, with its mountainous piles of refuse and mangy-looking dogs. The stench filled my nostrils and stayed with me all the way back to the hotel.

"From over those hills of dirt, dung, and debris, droves of children — dressed in filthy rags—came running with their baskets. They scavenge the rubbish daily to find bits of unburned coal and metal scraps with which they hope to barter. You just can't imagine how pathetic they looked. And yet, they were all smiling through it all! It was in that unlikely setting that we fed another group of children.

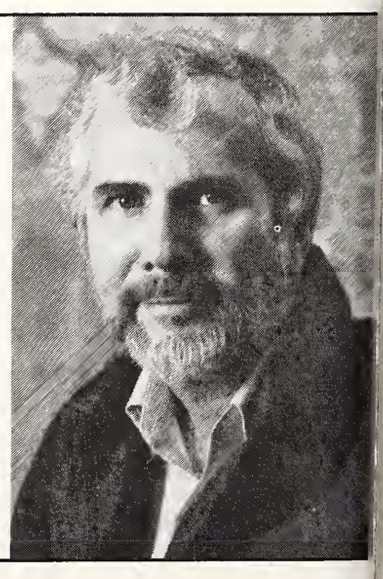
"I asked my friend, 'How can you make sure that each one gets something to eat and others don't get a double or triple helping?'

" 'Oh,' he said, 'we come to know them after awhile. Some of them try to disguise themselves in the lineup. First, they'll be wearing a shirt, and then they may show up down the line without it — just hoping to get a little more.'

"Everybody wants a little more. And I suppose when it comes right down to it, that isn't very different from those of us in North America. We all want a little more. But they need a lot more."

I know what my friend, Cliff Bjorklund feels. I have seen what he has seen many times. And I cannot forget either. May we also keep these images in mind this year and ask God to help us help them in Jesus' name. [

—Reprinted from TOUCHING, *a publication of World Relief of NAE*



Jerry Ballard is Executive Director of World Relief Corporation of the National Association of Evangelicals.
World Relief photo

Search for Water, Search for Food

"MOST PEOPLE are too busy trying to survive to think about what the drought means," says Barry Mackey, program coordinator for West Asia.

For the moment, drought can mean only a desperate search for water in places like India. As the heat licks up rivers and shallow wells, women and children dig by hand along the beach at the Bay of Bengal. Agonizing moments later, they cup their earthen pitchers to the saline water that eventually seeps through the sand.

Others dip into stagnant pools or contaminated cattle watering holes, unaware of potential water-borne diseases such as typhoid and cholera. Some of the more fortunate line up for hours under the hot sun to await cupfuls of water from hand-drawn government tankers.

But drought also means the start of slow starvation. Their cornfields and vegetable gardens withered in the sun, B'laan people in the Philippines abandon their homes in search of food. Entire villages camp along shrunken riverbeds, surviving on the roots of weeds that grow there.

The aftereffects of the drought will linger even when rains resume. Many a poor farmer has fed his children their supply of seeds for the next planting season. In the highlands of Ethiopia, the onset of rain and cool weather has brought a double threat of death. Pneumonia runs rampant among those already weakened by malnutrition.

This two-year-old drought in Africa has depleted scarce food supplies. Dr. Billy A. Melvin writes that in his 16 years as NAE's executive director, he has never before witnessed a holocaust of hunger like the one that exists today in Africa. World Relief recently sent $30,000 to aid famine victims in Ethiopia. A 60-ton shipment of corn also is enroute to Ghana, where thousands are recovering from the economic shock of expulsion from Nigeria and chronic poverty in their homeland. World Relief also works with



Crops and fields around the world were devastated by drought in 1983.

Africans in an effort to ward off the long-term effects of drought and famine through well-digging and reforestation efforts. [†]

World Relief Is Working In Central America

In the middle of political controversy and human suffering in Central America, World Relief is working to bring aid to victims of disaster. More than 13,000 Nicaraguan refugees have received life-sustaining aid from World Relief workers on the scene in Honduras. World Relief is also working to help these homeless people establish new lives in Honduras through a three-year development project—one that should make the refugees self-sufficient in less than three years.

WORLD RELIEF: A WA

Items gleaned from *TOUCHING*, a qua



World Relief helped provide food and medicine for victims of Typhoon Bebeng.

Typhoon Wreaks Havoc

Winds from Typhoon Bebeng ripped through the island of Luzon in the Philippines last July, leaving 12,000 families homeless and thousands more destitute. World Relief rushed $10,000 to the Philippine Council of Evangelical Churches for the provision of food and medicine.

Pig Bank Saves Families

Poor farmers in 12 Thai villages now earn an income with the help of a World Relief-funded pig bank and rice mill.

Headed by Jim Gustafson, missionary from the Evangelical Covenant Church of America, the bank gives families everything they need to start a hog-raising business: piglets, training, medicine, and animal feed from the mill. After two years, the villagers sell their animals and pay back a portion of the costs to the bank.

The pig bank has boosted the church-planting work of Gustafson and his staff of Thai Christians. In the past four years, they have begun 67 new churches with a total membership of 600.

Fabric Drive Succeeds

Church women in America donated more than seven tons of material and sewing notions to impoverished women in Port-Au-Prince, Haiti.

Responding to a fabric drive coordinated by World Relief and the NAE Women's Fellowship, American women sent 806 cartons of sewing supplies to the Association for Christian Women in Haiti, which will use them to help needy women earn a living by sewing clothes. Volunteers from Mission Possible Sonship Service forwarded the materials from a collection point in Florida.

"Dear Poor . . ."

The following letter was one of several to accompany a donation from the second and third grade class of Emmanuel Community Church, Columbus, Ohio:

"Dear Poor, Jesus loves you. I do, too. You will get some food. I sure hope so. How much does it cost to be hungry? Your cup will be plum full. . . . In Jesus' name."

Sponsors Needed in U.S.

World Relief is seeking committed Christian churches and individuals to sponsor refugee families coming to the United States.

Sponsors are needed for the 350 to 400 refugees assigned each month to World Relief for resettlement, says Don Hammond, director of migration and office services for World Relief refugee services. Many of the refugees are Cambodians, though other countries of origin include Vietnam, Laos, Afghanistan, Poland, Romania, and Ethiopia.

Typically, sponsors supply initial housing and orientation for their refugee family. Ten World Relief regional offices across the country assist sponsors and refugees in this process.

O SHOW COMPASSION

cation of World Relief Corporation

SUPER SWEAT Nears Fever Pitch in Cincy

Hundreds of teenagers continue to work up a sweat for world hunger. Recently, more than 120 young people in the Cincinnati area participated in SUPER SWEAT, a workout for world hunger.

The young people, representing five youth groups, broke several national SUPER SWEAT records. For example, one young lady did 6,000 jumping jacks, breaking a 5,005 record previously held by a young man. Two best friends pushed each other to complete 1,900 sit-ups each.

Kay Short, youth director for the Friendship United Methodist Church in Cincinnati, summarizes SUPER SWEAT's impact on young people: "The comradery was special as these youth worked together to help others. One youth's comment best summarized the group's feelings. 'I kept thinking, if I could do 10 more sit-ups, maybe I could feed another hungry person.' "

SUPER SWEAT is a program designed to provide young people with a way to work out—and help stop starvation around the world. The teenagers find sponsors who donate money for sit-ups, push-ups, or jumping jacks the young people complete.

California Church Gives Goods to Refugees

World Relief recently joined forces with the First Presbyterian Church of San Mateo, Calif., to meet the needs of the Miskito refugees in Honduras.

The First Presbyterian Church of San Mateo collected 60 boxes of used clothing, fish hooks, and thread last summer.

The church knew just what to put into the boxes because Rev. Bob Pitman, the church's pastor, already had visited the refugees earlier last spring. The church sent Bob Bauer, the church's mission chairman, to insure proper shipping of the boxes, help in distribution, and present two sample boxes to an evangelical church in the village of Koko. The following is Bob Bauer's report of that presentation:

"We took our two boxes on our shoulders and met with the pastors and people at the church. Their senior pastor was ill, but after our ceremony at the church we went to his home and presented him with the boxes of clothes. He was overwhelmed . . . ."

World Relief's refugee services coordinator in Central America, Tom Hawk, and World Relief's field coordinator in Mocoron, Dwight Harriman, helped the church determine which were the most needy villages.

Food Reaches Hungry in Ghana

World Relief paid shipping costs for 60 tons of corn donated by American farmers for the hungry in Ghana. The shipment was coordinated by SIM International, formerly Sudan Interior Mission, which distributed the food in Ghana. Food shortages have plagued this African nation since the return of 800,000 Ghanaian workers, who were expelled from Nigeria in early 1983.



The youth group of the Friendship United Methodist Church celebrates the completion of its SUPER SWEAT program.

If you would like to receive free copies of TOUCHING, *write to:*
World Relief Corporation
P.O. Box WRC
Wheaton, IL 60187

Domestic Disaster Relief

Basin and Towel People

by Marlin L. McCann
Chairman, Brethren World Relief Board

JOHN 13:4-5 tells us that during the Last Supper, Jesus "got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him."

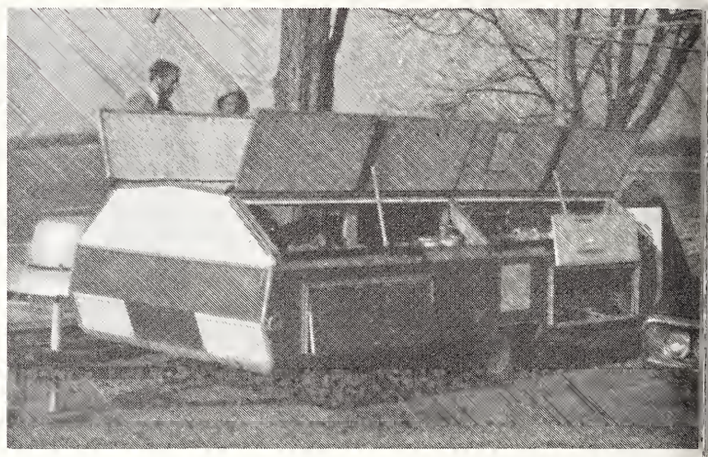
When Jesus had finished washing their feet, He said to the disciples, "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them" (vv. 14-17, *NIV*).

Have you ever thought about the fact that as Brethren we are **Basin and Towel People?** At least twice a year, as part of our threefold Holy Communion Service, we wash feet—usually *clean* feet. What do we do with this Scripture passage between Communions? Have we not been called to wash *muddy* feet—to be servants?

Washing muddy feet is what Brethren Domestic Disaster Relief is about. The Church of the Brethren, our sister denomination, has established a network of Basin and Towel People called "mudder-outers," who respond to disasters in the United States. Within a few hours of a disaster, volunteers are at the site scooping out mud from flooded basements, picking up debris from tornadoes, or doing whatever the situation demands. They have a working contract with the American Red Cross, which provides them access to a disaster site.

Some of the areas in which they served in 1983 were:

—Northern California mud slides;
—8 flooded counties in Northern Indiana, including Ft. Wayne;
—Anaheim, California, fire;
—Paris, Texas, tornado;
—Marion, Illinois, tornado;
—Missouri flooding such as at Independence, Fenton, and Timesbeach;



Custom-built trailer for use at disaster sites.

—Hurricane Iwa in Hawaii;
—Southwestern Louisiana and Jackson, Mississippi, floods.

An additional program is Disaster Child Care, in which trained volunteers care fo children ages 2-6, freeing their parents to fil out necessary forms and to do repair work.

Some time ago our World Relief Boar agreed to work with the Church of the Breth ren in a cooperative way by sending person nel to serve with their workers in mudding out and child care. We need YOU to take th available training, especially in child care, s that you might be ready. No one knows whe or where a disaster might strike. It could b in the area of one of our churches, or eve where you live!

In February, I attended a seminar in Ne Windsor, Md., with all of their area Disaste Coordinators, led by R. Jan Thompson, Direc tor of Domestic Disaster Relief. I was im pressed with their loving concern and thei existing network of Basin and Towel People. believe there are areas in which we can co operate. Right now we need area coordinator in all our districts except Northern Indian and Ohio, where Glenn Bixler and Joh Shultz are already serving.

If you believe you are called to be a Basi and Towel Person and are interested in ser ing as a district coordinator OR in voluntee ing for disaster service, write to me: Marli L. McCann, Rt. #4, Co. Rd. C, Bryan, O 43506.

To Help You In
World Relief Emphasis

SKIP-A-LUNCH FEED-A-BUNCH

An effective way to raise hundreds of dollars for a hunger project. The Bryan, Ohio, First Brethren Church used this program in 1983 and in seven weeks raised $934.04.

You will receive a FREE little Lunch-Box-Bank for each family, plus bulletin inserts, posters, sermon illustrations, films, and press releases.

FILMS AND FILMSTRIPS

Write for a complete listing and description. A marvelous means for visualizing the needs of people.

SUPER SWEAT SUGGESTIONS

—Set an appropriate date, time, and place.
—Set specific goals.
—Train for the event; three weeks in advance.
—Prepare spiritually; Scripture guides.
—Challenge the congregation to get involved.
—Find sponsors in and out of the church and have them pledge a specific amount for each exercise:
  Push-ups
  Sit-ups
  Jumping Jacks
—Involve the church on the day of the event.
—Be creative.

For further information or to order the above materials, write to WORLD RELIEF, P.O. BOX WRC, WHEATON, IL 60189.

From the WORLD RELIEF BOARD and BRETHREN HOUSE:

ALTERNATIVE GIFT GIVING GUIDE

The purpose and intent of this **GUIDE** is to provide meaningful options for "GIFT-GIVING" — those occasions when you want to:

—provide a thoughtful "gift" for the recipient;
—support the people or organization providing the gift or service;
—spend your money with purpose.

Such occasions could be Christmas, birthdays, weddings, anniversaries, graduations, Mother's Day, Father's Day, friendships, house warmings, baptisms, funeral memorials, and other special times.

The **GUIDE** is divided into the following categories:

Handcrafts and Food
Book Services
Books for Adults
Books for Children
Gift Donations
Magazines
Cassette Tapes
Retreat Centers

In the middle section is a Brethren Supplement listing our various boards and organizations.

Copies of this **GUIDE** may be ordered for $1.50 (including postage) from:

BRETHREN HOUSE MINISTRIES
6301 56th Avenue, North
St. Petersburg, Florida 33709

Advertisement

1983 BRETHREN WORLD RELIEF GIVING – $45,976

We praise the Lord for your FAITHFULNESS in supporting World Relief! Even though church giving ($38,192) was down some, individual giving ($5,044) and the General Conference auction ($2,740) brought the giving up to within $4,799 of 1982's record of $50,775. THANK YOU!

Below is a listing by districts of those 82 churches sending offerings or budgeted amounts during 1983. An asterisk (*) means that the church gave more in 1983 than in 1982.

(Marlin L. McCann)

TOP 7 CHURCHES

St. James	$2,794
Brighton Chapel	$2,615
Milledgeville	$2,114
Bryan	$2,050
New Lebanon	$1,542
Brush Valley	$1,469
Park Street-Ashland	$1,291

Send your World Relief Offering to:

BRETHREN WORLD RELIEF

Robert Bischof, Treasurer

New Paris, Indiana 46553

SOUTHEAST ($6,532)
*Bethlehem
Cumberland
*Hagerstown
*Liberty
Linwood
Maurertown
*Mt. Olive
St. James
*St. Luke
*Waterbrook

OHIO ($7,425)
*Ashland-Park Street
*Canton
Columbus (BBF)
*Dayton
Fremont
*Garber
*Gratis
*Gretna
Louisville (BBC)
Louisville (First)
*Mansfield
New Lebanon
Pleasant Hill
Smithville
West Alexandria

CALIFORNIA ($410)
*Manteca
Stockton

PENNSYLVANIA ($6,748)
Berlin
*Brush Valley
*Fairless Hills
Highland
Johnstown II
Johnstown III
Masontown
*Meyersdale
*Mt. Olivet
*Pittsburgh
*Raystown
*Sergeantsville
Valley-Jones Mills
Vandergrift
Vinco
Waynesboro
*White Dale-Terra Alta

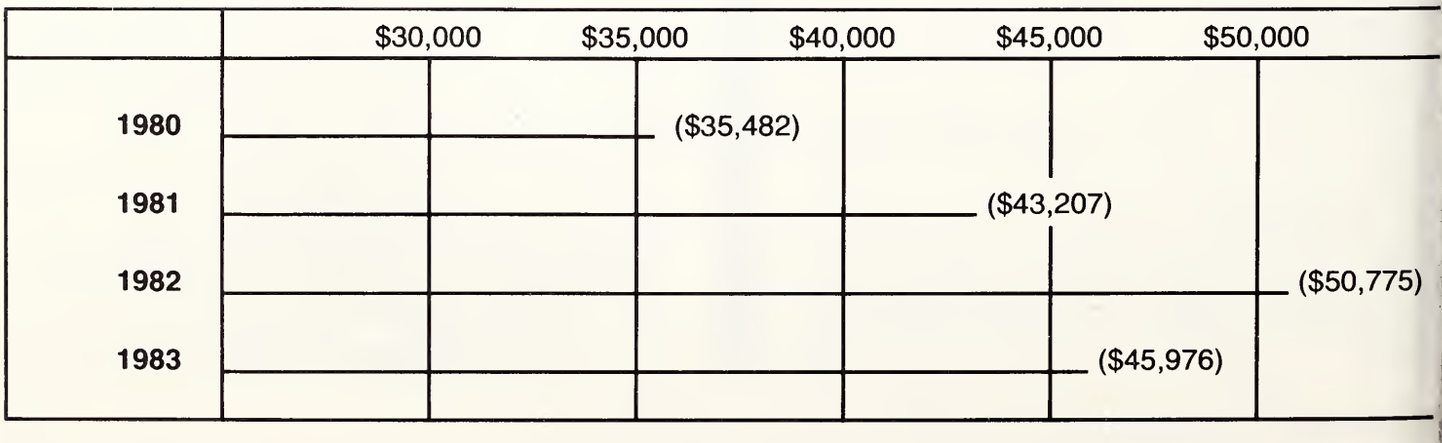
CENTRAL ($3,655)
*Cedar Heights
Cerro Gordo
*Lanark
*Milledgeville
Waterloo

FLORIDA ($954)
*Bradenton
*Bloomingdale
*St. Petersburg
*Town & Country

INDIANA ($11,738
Ardmore
*Brighton Chapel
*Bryan
Burlington
*Carmel
Corinth
*County Line
Denver
*Dutchtown
*Elkhart
Flora
Goshen
Jefferson
Loree
*Marion
*Mexico
Mishawaka
Muncie
Nappanee
New Paris
N. Liberty
N. Manchester
*Roanoke
Teegarden
*Wabash
Warsaw

MIDWEST ($616)
Derby
*Ft. Scott
Mulvane

World Relief Giving Since 1980





New Walk

The second in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church. Please feel free to make copies of these lessons to use in discipling new Christians.

Becoming a Christian is only the beginning of a wonderful journey. God wants you to live an exciting, abundant life. Jesus said, "My purpose is to give life in all its fullness" (John 10:10). This fullness comes as we obey God's Word. Some part of each day should be set aside for reading the Bible. You might begin with 3–5 minutes either in the morning or evening.

As you begin this study, talk to God. Ask for His help that you may understand what the Bible teaches. If you are not sure how to pray, you may use the following prayer:

"Heavenly Father, as I do this study, help me understand what You desire to teach me through Your Word. In Jesus' name I pray, Amen."

Read each of the following verses, then answer the questions.

1. Ephesians 2:1, 2 – "Once you were under God's curse, doomed forever for your sins. You went along with the crowd and were just like all others, full of sin, obeying Satan."

   a) Whom did you once follow and obey?

   _____

   b) What was your relationship with God before you became a Christian? _____

   _____

2. Colossians 1:13 – "For God has rescued us out of the darkness and gloom of Satan's kingdom and brought us into the kingdom of His dear Son, Who bought our freedom with His blood and forgave us our sins."

   a) What did God rescue you out of? _____

   _____

   b) What did God place you in? _____

   _____

   c) The word "blood" refers to Jesus' death for our sins. Because Jesus died for our sins, what is God able to do about them?

   _____

3. Romans 6:13 – "Do not let any part of your bodies become tools of wickedness, to be used for sinning; but give yourselves completely to God—every part of you—for you are back from the dead and you want to be tools in the hands of God, to be used for His good purposes."

   a) What are you not to let your body be used for? _____

   _____

   b) Does this mean every part of your body, including your mind? _____

   c) What is your body to be in the hands of God?

   _____

Jesus said:

John 14:15 – "If you love me, you will obey what I command."

a) What is to be the reason for your obedience to God? _____

John 15:17 – "This is my command; Love each other."

a) What particular command are you asked to obey? _____

At the beginning of this lesson you asked God to help you understand what the Bible teaches. Now ask God to help you obey what He commands. You may use the following prayer:

"Heavenly Father, help me use every part of my body for you. Teach me to love others in the way that you love them. I ask this in Jesus' name, Amen."

UPDATE

news from the Brethren Church

Mission church at Medina becomes self-supporting congregation

Medina, Ohio — Sunday, February 26, was a special day in the life of the Medina Bible Fellowship, as the young church celebrated becoming a self-supporting congregation.

Approximately 80 people joined in the afternoon celebration service, including guests from the Ashland Garber, Ashland Park Street, Fremont, Smithville, and Smoky Row (Columbus) Brethren congregations. Linn Mast, moderator of the Fellowship, welcomed the group, and Pastor Terry Lodico led the service.

Ashland Park Street Pastor Dr. Arden Gilmer, who was Director of Church Growth and Home Missions for The Brethren Church when the Medina Bible Fellowship was started, recalled the beginning days of the congregation. Joe Elsaesser, a member of the Fellowship from its early days, gave a lively account of the period when services were held in the Medina YM-YWCA. And Chuck Tabb looked at the present and future of the church, commenting particularly on the options open to the congregation as it faces overcrowded conditions in its present Sunday school and worship facilities. These options include building on the present site (where parking space is limited), or purchasing a site and building a completely new facility (entailing great expense).



Dave Woodhams leads the congregation in singing during the self-suppor celebration of the Medina Bible Fellowship.

After this look at the past, present, and future of the Medina Fellowship, Pastor Lodico presented a brief challenge on "Fighting the Good Fight." The service concluded with singing and prayer, and was followed by a reception in the church fellowship rooms.

The Medina Bible Fellowship was begun as a joint outreach of the Ohio District and national mission boards in November 1977. Sunday morning service were started in the Medina YM YWCA in February 1978, led b Dr. Richard Allison. Rev. Terr Lodico became pastor of the Fe lowship in October of that sam year. In April 1980 the congreg tion began worshiping in its pre ent building, a large, two-sto house that had been used as a bu iness college prior to its purcha by the Fellowship.

The Medina congregation cu rently averages about 100 in i Sunday morning worship service Both the national and Ohio Di trict mission boards continued provide support for the congreg tion through December 1983.

Mulvane Brethren Church celebrates one hundredth anniversary

Mulvane, Kans. — The Brethren Church of Mulvane celebrated its 100th anniversary with a special Founder's Day service on Sunday, February 26. Former members and pastors were invited, and scrapbooks full of old church bulletins and pictures were on display.

But according to longtime member Lilith Howard, this was only the beginning. Special celebrations are planned throughout the year, ending with a giant "bash" in the fall.

The congregation began as a country church, meeting in various schoolhouses in the area. Then, around 1900, a permanent building was constructed four miles east and a mile south of Mulvane.

The building remained on th site until it was dismantled a moved to its present location 1946. Now, however, the buildi is nearly twice its original size. addition was built in 1954, and new fellowship hall is now bei completed.

Rev. David Powell is the curre pastor of the congregation.

N. California District consecrates Charles Poindexter to lay-ministry

anteca, Calif. — "Seeking to now the Lord" was the theme of e Northern California District nference held February 24-26 at e Northgate Community Brethn Church in Manteca. Thirty-ne delegates registered for the nference.

Ashland Theological Seminary ofessor Dr. Jerry Flora pre-nted two inspirational addresses the conference. He also led a o-hour ABCT seminar Saturday ternoon on the "Centennial atement," the new statement of th of The Brethren Church.

General Conference Moderator ugene Beekley presented the in-irational address for the Sunday ening service. During this serv-e the conference also consecrated r. Charles Poindexter and his wife Gail to lay-ministry.

As a lay-minister, Mr. Poindexter may administer the duties and responsibilities of a pastor, but only within the Northern California District and only under the supervision of an ordained Brethren elder. This is a pilot program of the California Ministerial Examining Board begun several years ago by pastors Ken Sullivan, Dick Boyd, and Bill Anderson.

The conference conducted its business on Friday evening and Saturday afternoon. Items of business included elections of officers and board members, reports of the district statistician, treasurer, and boards, and also denominational reports. Elected as officers of the conference were Brad Harnden—moderator; Rev. Jim Sluss—vice-moderator; Chuck Poindexter—secretary; and Wes Steyer—treasurer.

The statistician's report showed total membership of the three churches to be 269 (one less than last year), average morning worship attendance at 220, and average Sunday school attendance at 157. Twenty-two members were gained during 1983, and 23 lost. Per capita giving was $520, per family giving $985.

Thirty-eight youth of the district met for a banquet, election of district youth officers, and a message by Dave Moore, a local pastor, on Sunday evening of the conference.

Moderator's Journal

It was your Moderator's pleas-ure to attend not only the North-rn California District Confer-nce February 24-26, but also hat District's Century II Revival Service February 23.

Peggy and I arrived in Man-eca Thursday afternoon, along vith Rev. James Black, Director f Home Missions and Evangel-sm; Dr. Jerry Flora, Ashland Theological Seminary professor nd keynote speaker for the con-erence; Charles Beekley, Direc-or of Christian Education; and David Slabaugh, Moderator of National Brethren Youth.

Pastor William Anderson and his wife Peggy welcomed us into their home for dinner. The Northgate Community Brethren congregation, which Rev. Ander-son pastors, also received us warmly and provided for our every need in a gracious manner, both in their homes and with special church dinners.

Rev. James Black led the Cen-tury II Revival Service, along with District Moderator Brad Harden and Pastor Anderson.

District Conference, which opened Friday evening, was well-attended. Business and worship sessions were beneficial, and I was impressed with the beautiful special music throughout the conference.

Your Moderator was privileged to give the message before the Manteca congregation Sunday morning, and then to speak again for the final worship session of the conference on Sunday night. We expect and pray for growth, both spiritual and numerical, for this district of Brethren congregations.

The weather was excellent, the fellowship enthusiastic, and the almond trees in full bloom to add a delightful note of spring. Peggy and I really appreciated this opportunity to get to know and love the California Brethren.

"Seeking to know the Lord,"
Chaplain Beekley
Moderator '84

Northgate Church hosts "Century II" gathering

Manteca, Calif. — The "Revival . . . in Century II" gathering of the Northern California District was held Thursday evening, February 23, at the Northgate Community Brethren Church. A total of 64 persons attended.

Rev. James Black, Director of Home Missions and Evangelism for The Brethren Church, brought the message, stressing the need for revival and renewal in The Brethren Church.

Six to eight people responded to the invitation for rededication at the conclusion of the service. The Northern California District pastors and their wives also renewed their commitment to the Lord.

Special music for the service included a vocal duet by Chuck and Gale Poindexter, a piano and organ duet by Jack Potter and Brad Harnden, and a trumpet solo by Jim Kirkendall. Alvin Mathews led the congregational singing.

Others leading in the service were Rev. William Anderson, Dr. Jerry Flora, General Conference Moderator Eugene Beekley, Rev. James Sluss, Rev. Richard Boyd, and Mr. Charles Beekley.

—reported by Rev. William Anderson

Former atheist, converted Jew speak at Laymen-sponsored retreat

Sarasota, Fla. — The 1984 Laymen-sponsored retreat held February 19-23 in Florida was a tremendous success, according to National Laymen President Jim Payne.

The retreat got underway Sunday evening, February 19, when participants attended the evening service of the Sarasota First Brethren Church, at which William Murray, converted son of atheist Madalyn Murray O'Hair, was the speaker (see separate article below).

On Monday, the retreat moved to the Lakewood Retreat Center near Brooksville, Fla. There Rev. Ewald Eisele, secretary and office manager for Religion Analysis Service of Minneapolis, Minn., led a discussion of cults and the dangers they pose to uninformed and unprepared Christians.



Laymen and wives who attended the Laymen-sponsored retreat. photo by LaVergne Stc

On Tuesday, Roy Brubaker, member and deacon of the Burlington, Ind., Brethren Church now retired to Dunedin, Fla., spoke on "Growing Older Gracefully," supplementing his comments with some of his own original poems.

Retreat participants were blessed Wednesday by Bob Flannigan, converted Jew, who shared his li experiences and presented a sli program of his mission work in t Caribbean Islands.

On Thursday the group return to Sarasota for a final fellowsh dinner at the Cypress Inn and concert at the Sarasota Fi Brethren Church by Ma Thompson, a stand-in for t scheduled Doug Oldham, who w too ill to perform.

—reported by Jim Pay

Record crowds hear William Murray at Sarasota First Brethren Church

Sarasota, Fla. — Sunday, February 19, was an exciting and challenging day at the Sarasota First Brethren Church, as William Murray, former atheist and son of atheist leader Madalyn Murray O'Hair, presented the gospel of Jesus Christ to record attendances.

A total of 887 were present for the morning worship service. Attendance was even greater for the evening service, at which more than 1,000 were present. This included over 100 who watched the service on closed-circuit T.V. from the educational building, since there was no room for them in the overcrowded sanctuary. More than 200 others were turned away from the service because of the crowded conditions. Over thirty decisions were made at the altar during the service.

Bill Murray was the plaintiff in the 1963 Supreme Court case that resulted in the banning of prayer and Bible reading from public schools. In 1979 he surrendered his life to Jesus Christ.

He now says, "The court case was a drastic mistake. It is only with a return to traditional moral values and a faith in God that we will be able to survive as a nation."

Dr. J.D. Hamel, pastor of the Sarasota First Brethren Church, knew Bill Murray's mother, Madalyn, when they were both students at Ashland College. He commented that it was a blessed experience for him to g to know Bill, who turned from t atheism of his mother to becom fellow brother in Christ.



Bill Murray (center) with the Sarasota pastoral sta (l. to r.) Ch. Eugene Beekley, Dr. J.D. Hamel, Rev. Ja Koontz, and Rev. Kenneth Solomon. photo by LaVergne

eadership Survey report

(*continued from page 9*)

urches, was borne out in the "How often do you ad?" section of the questionnaire. Responses in this ction revealed that the "Update" pages containing urch news are the most-read pages of the magazine; % "always" read them and another 21% "usually" so. This was also the only part of the magazine that majority of respondents (52%) said should be given ore space.

The second most-read section according to the survey the page reporting membership growth, weddings, aths, and anniversaries (66% "always" read, 23% sually"). "The Salt Shaker" was the only other part of e magazine "always" read by 50% or more (54%) of e respondents. All other sections were "always" or sually" read by at least 64% of respondents, except vertisements, which only got 39% in the "always" d "usually" columns. At least 60% of the respondents ought that every section of the EVANGELIST should ceive about the same amount of space in future sues as in the past — except the news section (52% id *more* space), and advertisements (only 47% support for the *same* amount of space).

Respondents' interest in news about Brethren urches was again reflected in the section of the sury that asked, "How interested are you in reading out the following subjects in the EVANGELIST?" venty-three percent said they are "very interested" reading about local church activities. Second highest in this section was Brethren beliefs and practices, th 72% saying they were "very interested" in this bject. (It should be noted, however, that in an earer question, only 42% said they "always" read earning From Our Heritage," a regular column on ethren beliefs and practices.)

Other subjects in which 60% or more were "very interested" were worship, personal evangelism, discieship, use of spiritual gifts, Bible studies, and basic achings of the Christian faith. Subjects falling in the -59% "very interested" range were church planting the USA, what The Brethren Church is doing overas, Christian education at all levels, stewardship, cal church leadership development, both sides of ntroversial subjects, and personal testimonies.

For none of the listed subjects did a majority of respondents say they were "not interested." But subjects generating least support were peace and nonresistance (23% "very interested," 23% "not interested"), child-rearing (31% "very," 23% "not" — perhaps reflecting the age of many of the respondents), world needs (34% "very," 13% "not"), and higher education in The Brethren Church (34% "very," 12% "not").

Respondents were quite positive toward the EVANGELIST in the survey of their general attitudes toward the magazine. Eighty-seven percent "mostly agreed" that they could wholeheartedly recommend the magazine to other Brethren people, 77% "mostly agreed" that they get spiritual uplift from most issues, 76% said they "mostly agree" that the magazine gives them a sense of satisfaction about belonging to The Brethren Church, and 65% said they "mostly agree" that the EVANGELIST provides adequate help in promoting and practicing a growing Christian life.

The area of greatest weakness according to this part of the survey was whether the EVANGELIST speaks adequately to Christians living in contemporary society. Only 57% said they "mostly agree," 21% said they "mostly disagree," and 22% had no opinion.

The importance of the EVANGELIST as a communication tool in The Brethren Church was indicated by the fact that 80% said they "mostly agree" that the EVANGELIST is their primary source for information on denominational ministries. On the other hand, respondents didn't feel that the magazine should be exclusively Brethren, for 74% said they benefit equally well from articles by Brethren and non-Brethren writers.

Finally, a few words about how people read the EVANGELIST. All but 2% of the respondents indicated that they read the magazine within a week after it arrives, with 34% reading it the day it comes and another 41% doing so within 2 or 3 days. Twenty-seven percent said they read the magazine "cover to cover," and another 52% read "most" of it.

This, then, is an overview of the information gained from the specific survey questions. In addition to these questions, respondents had an opportunity to share comments at various points throughout the survey. Next month we will take a look at these.

—Dick Winfield

In Memory

ank A. Wisner, 92, February 29. Lifetime member the Waterloo First Brethren Church. Services by nn Mercer, pastor.

axine "Mickey" York, 57, February 27. Member d deaconess of the Loree First Brethren Church. rvices by Claude Stogsdill, pastor, and Rev. Ronald Waters.

earle Conaway, 70, February 22. Member and aconess of the Masontown Brethren Church. Servs by Robert O. Byler, pastor.

efty Bach, 71, February 21. Member of the Masonwn Brethren Church. Services by Robert O. Byler, astor.

harles Moredock, 75, February 18. Lifetime ember of the Masontown Brethren Church. Services by Robert O. Byler, pastor.

Roger Robarge, 42, February 16. Member of the Bryan First Brethren Church. Services by Marlin L. McCann, pastor.

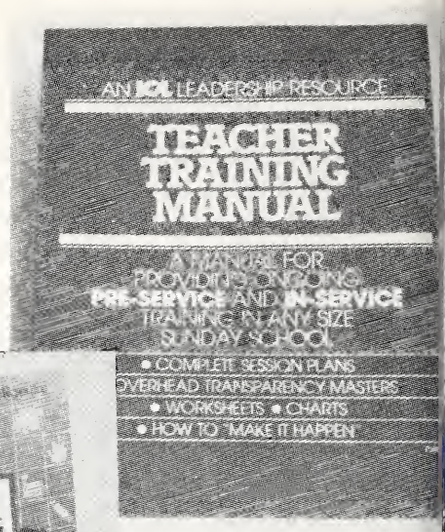
Trilby Meyerhoeffer, 84, January 14. Longtime member of the Mt. Olive Brethren Church. Services by Gene R. Hollinger, pastor.

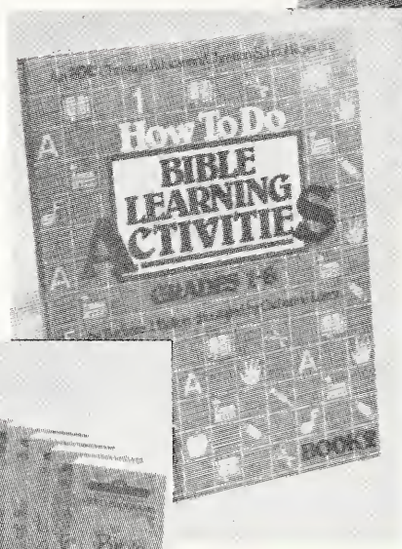
Grace Berkshire, 53, January 8. Member of the Gratis First Brethren Church and former member of the Masontown Brethren Church. Services at Masontown, with Robert O. Byler, pastor, officiating. Mrs. Berkshire was the wife of Brethren pastor Rev. Charles Berkshire.

Goldenaires

Mr. and Mrs. Ora Greer, 55th, April 6. Members of the Corinth Brethren Church.

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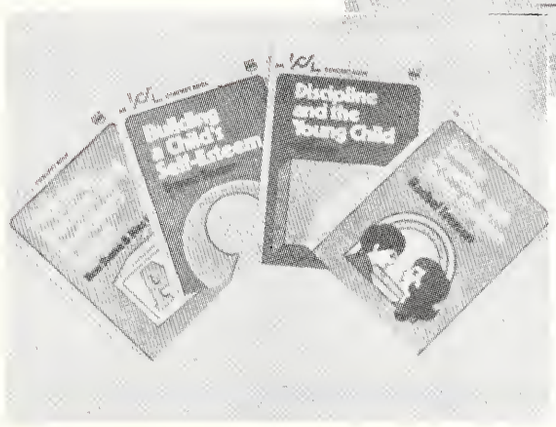
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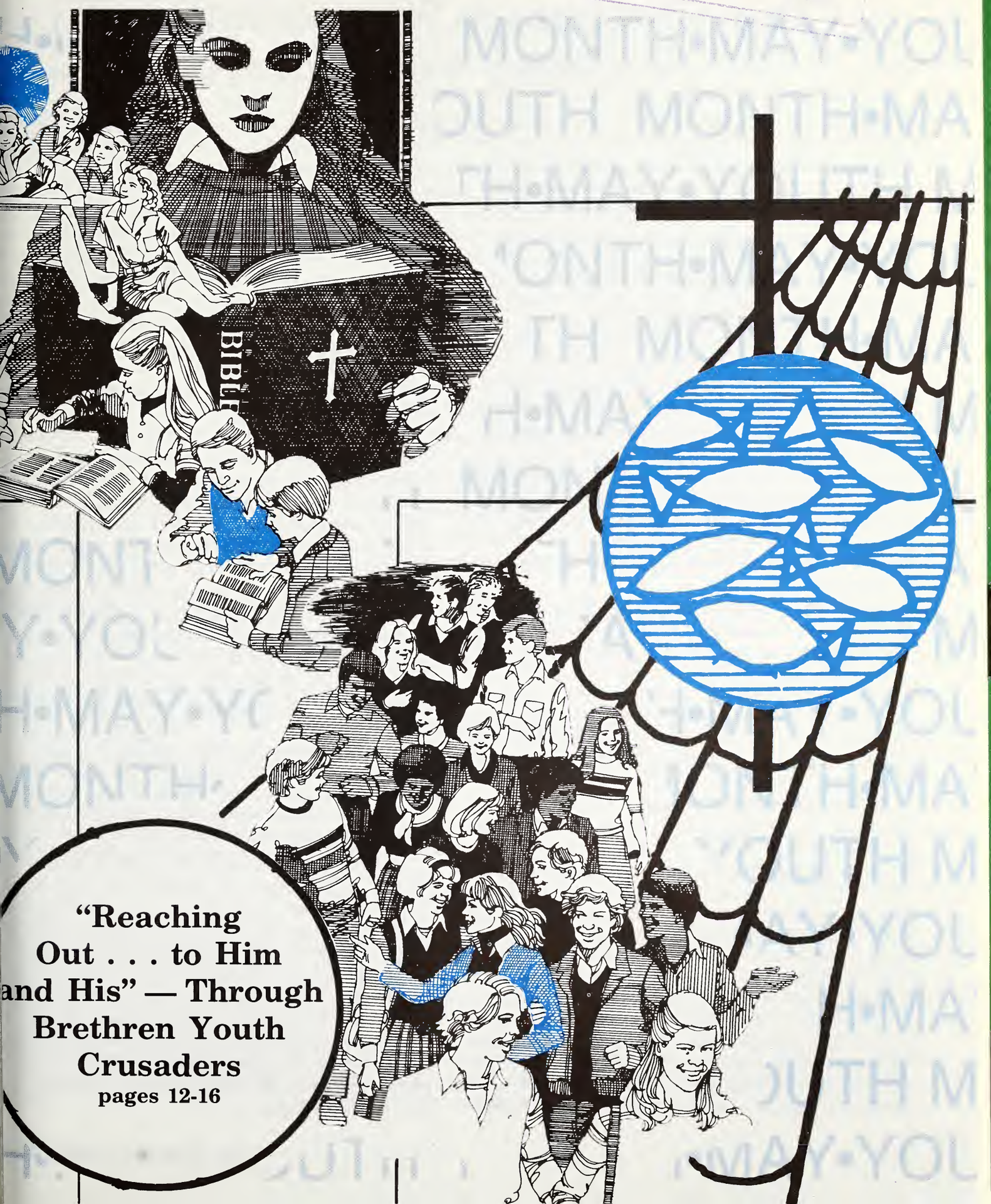
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"Reaching Out . . . to Him and His" — Through Brethren Youth Crusaders

pages 12-16

Learning From Our Heritage

by Dale R. Stoffer

The Church: A Witnessing and Teaching Community

ONE of the quotations that left an impression on me during my studies of the Brethren concept of the church was this penetrating observation by J.K. Zeman, a Canadian Baptist leader.

> A denomination which is constituted on the principle of "mixed membership" and on infant baptism can predict its numerical growth on the basis of national vital statistics [this statement has more direct application to the state church setting of Europe than the free church setting of America]. By way of contrast, a believers' church is only one generation away from extinction. Unless God the Spirit continues His gracious ministry of regeneration, such a church is doomed to death.

Two ministries are *absolutely necessary* if a believers' church (one in which membership is based solely on personal profession of faith) is to survive: evangelism and teaching. If even one generation of believers fails to take seriously its responsibility to reach and teach others, the future of the church is in jeopardy.

Jesus' Great Commission in Matthew 28:18-20 underscores the necessity of both these ministries. The mandate to evangelize is found in the word "go," while the mandate to teach is found in the words "make disciples" and "teaching." (Indeed, "baptizing" has a teaching element as well, for it declares in action that we are committing ourselves to the Father, Son, and Holy Spirit, who have made possible our salvation.)

As the commission suggests, evangelism and teaching (or discipling) must be seen as a *single process* which is terribly incomplete if either element is neglected. Let us consider the vital place each of these elements plays in our Brethren faith.

In both the movements which influenced the early Brethren (Anabaptism and Pietism), evangelism played a very important role. Therefore, it is no surprise that the early Brethren were very evangelistically oriented. After a period of time in the early and middle 1800's when the evangelistic zeal of the church cooled down, the Progressive Brethren (that is, us) began to push for more concerted missions programs, both at home and abroad. One of the stated principles of the Progressives was: "That every possible means for the cor version of souls should be put forth at all time and under every circumstance."

Jesus' call to "go" is not a mandate that cor cerned only the Apostles or that today concern only pastors. *Every believer* is called to be a wi ness of the Good News in Jesus Christ wherever h or she may go. In fact, one of the marks of spiritu maturity is to be a willing and ready witness what God has done in our lives. (See, for exampl II Corinthians 5:18-20; I Peter 2:9; 3:15). Compl cency about witnessing will lead to weak and i grown congregations and eventually to the deat of the church.

The second element of this unit (rememb evangelism and teaching must go hand-in-hand) teaching. Unity in our body is not based up adherence to some creed or system of theolog Rather it comes from a common life founded up commitment to Christ and guided by Scripture ar the Spirit. Because of the influence of our no Christian culture, we cannot simply assume (lil our forefathers) that this lifestyle will be caught. must be taught from Scripture as well.

R.R. Teeter, editor of THE BRETHREN EVANGELI from 1915 to 1918, was quite blunt about tl consequences of failing to teach our Christi faith.

> We are distinctively a Bible Church. We seek to build our faith not upon human documents, but upon the inspired word of God. For the Brethren Church to become weak on the teaching side is nothing less than ecclesiastical suicide.

The success of our kind of church demands th we, its people, know and practice the word of G (Does that shed light on the Progressive mot "Seek to know the Lord and practice what y know"?) Here again *every believer* is responsible knowing and studying God's word and practici it. The church can never be stronger than the le of spiritual knowledge and application attained its people. Failure here will lead to ecclesiasti suicide. May this generation of Brethren build strong tomorrow by being faithful in its witnessi and teaching today.

The Brethren
Evangelist

Serving The Brethren Church in its second century.

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Cover

May is Youth Month in The Brethren Church. This year's National Brethren Youth theme is "Reaching Out . . . to Him and His." See pages 12-16 for an explanation of the theme art and for other articles highlighting the youth program of The Brethren Church.

Vol. 106, No. 5 **May 1984**

4 "We Could Do That!"
Writing out of a deep desire for revival in The Brethren Church, Dr. Charles R. Munson looks at what made the believers in Jerusalem a vibrant church, and says, "We Could Do That!"

6 How to Minister to a Pastor's Wife
Lee Ann Smith looks at problems unique to pastors' wives and suggests ways we can help make their lives more enjoyable.

8 Sensing the Urgency
We need an urgency about the spiritual welfare of humanity that will focus our will and energy to save the lost, says Rev. Kenneth Sullivan.

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Please Note:

THE BRETHREN EVANGELIST is sponsoring a Writing Contest this summer. See details on page 11.

There will be no August issue of the EVANGELIST beginning this year. At its meeting in February, the Board of Directors of the Brethren Publishing Company decided to eliminate one issue of the EVANGELIST each year as a cost-cutting measure. The July issue will be designated the July/August issue. This is a practice followed by some other monthly magazines, both religious and secular.

The board made this decision after looking at a real loss of $13,260.14 on the EVANGELIST in 1983 and a projected loss of $10,281 in 1984. Rising costs, a decline in subscriptions, and lower Publication Offerings have contributed to the loss.

Writing out of a deep desire for revival in The Brethren Church, Dr. Charles R. Munson looks at what made the believers in Jerusalem a vibrant church, and says . . .

"We Could Do That!"

". . . having favor with all the people. And the Lord added . . . ."

WHAT POWER is found in these words from the end of chapter two of Acts! Here was a body of believers made up of early followers of Jesus and of those who had been added to that group of followers. They continued learning about Jesus from the Apostles, they continued in fellowship, they took the breaking of bread (Communion) seriously, and they prayed.

They enjoyed being together. People noticed this and began paying attention to them, and the Lord continually added to their number those who were being saved. They found favor with the people because they were a joy to be around and because they had truth that mattered. And the Lord added to them because they were faithful to this truth that mattered.

There was an excitement about this body which attracted people! People observed that they had been with Jesus. Some of them had indeed been with Jesus; others had learned about Jesus from the believers. Together they had an attractiveness which made people look favorably upon them.

What was it that made them so attractive, and what could we Brethren do to be similarly attractive? The Lord did add some 980 people to our church last year. But we subtracted around 1,200, so our numbers are not impressive. But just think about it: The Lord added to our number last year, and He will do it again! But how can we become even more attractive to the world around us? What qualities of the early church would fit our circumstances? What could we do?

Desire a Religious Intensity

Well, we could desire a religious intensity. The believers prior to the coming of the Holy Spirit on the Day of Pentecost must have prayed for their own readiness. They knew that the Spirit was coming; Jesus promised that. So they did not pray for His coming. Instead they prayed for their own readiness to what the Spirit might want of them. The Bible says that after Jesus gave the promise and prior to the coming of the Spirit, Jesus' followers were continually in prayer. They did not relax, nor did they assume anything. They did what was natural for them — they continued to pray with an intense desire that God would prepare them for the Spirit's work.

We could do that! We could pray for an intense desire to know the Lord and to be ready for what He has for us to do. We could hear Jesus saying to us, "You will receive power . . . you will bear witness for me."

Here were people who had been with Jesus for 40 days in an intense teaching situation who were now ready to minister. They obviously had intentions to travel with the truth that Jesus was alive. But Jesus told them that they must wait, receive power, and then testify. They had the facts about Jesus and His kingdom, but they didn't have the power. If knowledge were enough, they could have started traveling with the truth immediately after the ascension. But Jesus said, "Wait, get the power, and then testify. You have the proofs of my resurrection; you will now get the power to give proper testimony."

Testify About Jesus

We could do that! We could take Jesus at His word and testify. We have the knowledge and we have the Spirit. We might need the desire. Telling the truth about Jesus is everyone's business. If we have the information that could save the life of a person accused of murder and we withhold that information, we are guilty of his conviction. We have information that can save people; we dare not be silent.

We could pray continuously. The early believers did just that. They had been with Jesus and heard Him teach, and they prayed

Dr. Munson is dean of Ashland Theological Seminary and a spiritual leader in The Brethren Church.

The apostolate had to be completed after the defection of Judas, and they prayed. The promised Holy Spirit, they knew, was coming, and they prayed. They had a sense that the most powerful thing they could do was pray, and they did.

Pray Continuously

We could pray continuously. We could do that! We could be on our knees praying for the church, its leadership, its purity, its mission, revival, and holiness. We could be praying for our own purity, seeking to weed out the things which limit our holiness. We could pray about any wicked ways in us and ask to be led in the way everlasting. We must study "kneeology" like no other subject. We must devote ourselves to prayer in groups, in public, in private, with intensity. We must be deliberate, persistent, and expectant. We could do that!



"We must devote ourselves to prayer in groups, in public, in private, with intensity. We must be deliberate, persistent, and expectant."

We could call people to repentance and repent ourselves. When the crowd on the Day of Pentecost heard Peter tell about Jesus and who He was, they asked what they must do to be saved. Peter told them to repent, be baptized, and save themselves from their perverted generation. They had crucified their Lord and Messiah and now must be forgiven and be brought back to God. They had to escape from the generation that was polluting their ideas about God. They needed desperately to know that God had acted on their behalf and that the only way to Him was Jesus.

Escape the Pollution

We likewise need to escape the pollution of our generation. Not the environmental pollution (though that is important), but the pollution of wickedness around us. That which permeates our society. That which tells us everything is all right as long as it makes us happy, as long as we feel good about it. "Be tolerant," that's the cry. "Be understanding. Don't bother people about their preferences, sexual or otherwise." We must escape from this pollution, and like the 3,000 in Acts chapter two, repent and get close to God. We need to reaffirm our conviction that Jesus is our Savior and Lord. We could do that!

We could steadily learn the Apostles' teaching. When the 3,000 were joined to the early believers, the Bible indicates that they *all* continued to learn what the Apostles had to say about God, about Jesus, and about what was expected of them. One gets the impression that it was their regular practice to study and to learn. They had an eagerness about learning. Obviously the first group had been with Jesus, but those who were added had not been. So together they studied. The first group had been under the teaching of Jesus for 40 days, yet they wanted to continue their learning. That is indeed an intense commitment to learning and understanding about God.

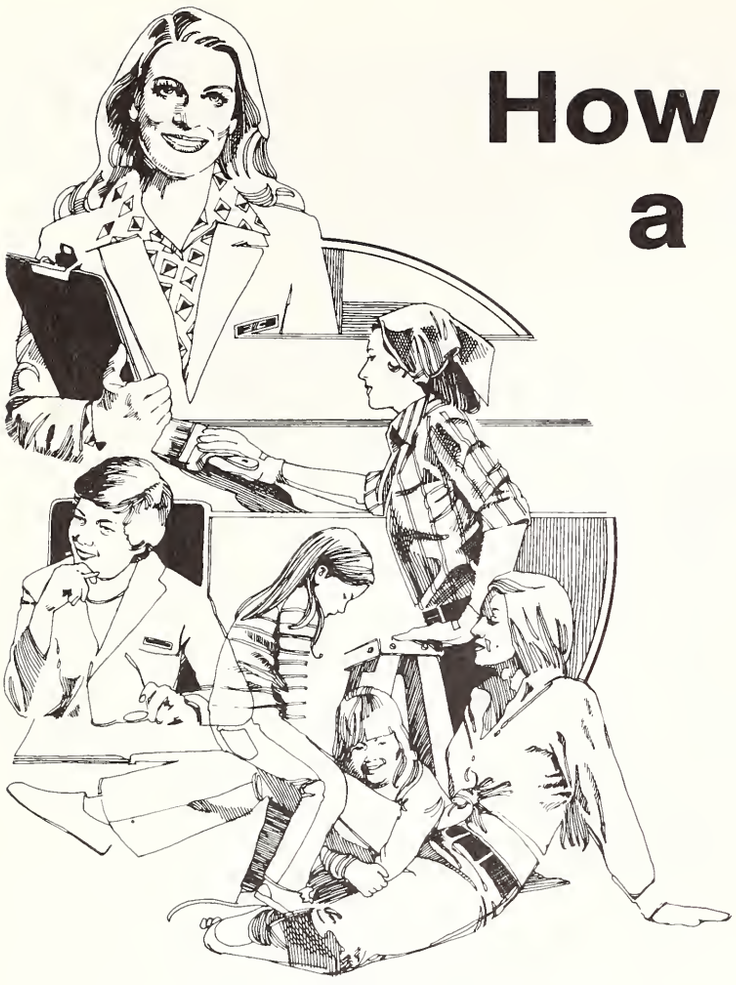
Know God's Word

We could do that! We could give ourselves to more careful study of the Scriptures. We could study with an intense desire to know God and to practice what we know. We could study with a purpose rather than just for the sake of studying. We could ask ourselves, "What does God want us to do as a local congregation? What resources has He given us to get done what He wants? What is the Bible saying to us about the needs of our community to know about Jesus, and how can we help?" We must not allow ourselves to be merely spoonfed by the pastor. Our intensity to know God's word can make a difference in the life of our church, for that word will work in us. All of us must pay attention to the written word, for it alone offers the sustenance we desperately need.

Practice True Fellowship

We could make our congregations true fellowships. When the early believers (some 120) were faced with assimilating the 3,000 new converts, they must have wondered how to get it done. But they did it. The people joined their fellowship and were given the physical and spiritual support they needed. We are not told what happened, but certainly the people must have been made to feel welcome and a part of the group. In fact, the Bible says that the body of believers was so inviting that it found favor with all the

(*continued on page 7*)



How to Minister to a Pastor's Wife

by Lee Ann Smith

A PASTOR'S WIFE is many things — a person, a child of God, a woman, a wife, often a mother. The list goes on. Because she is all these things, she often has difficulty adjusting to a new pastorate. This is because she has to find her own place in the church. While she is not unique in this respect, since all church members must discover their role in the congregation, she does encounter some obstacles other members do not face.

The first thing a pastor's wife must do is define her role as a wife. Is she a woman who married a man who happens to be a pastor? Or is she, like him, chosen to minister to the church in various capacities as his right arm? There is no single answer to this question. Each wife of a pastor must decide what her role will be.

This is often made difficult by the fact that many people in the congregation believe *they know* what the answer should be, and they don't let the pastor's wife decide for herself. For example, it is an accepted practice in many Brethren churches for the pastor's wife to work outside the home as a substitute teacher or sales clerk. But how many pastors' wives are given the freedom to follow their own careers, be professionals in their own right? Not many. Even when these women wish to pursue careers in *Christian fields* they are often criticized for doing so.

This is probably because we have developed a stereotype of what a pastor's wife should be. This means that a woman is expected to be a certain kind of person and do certain things just because she is married to the pastor. For instance, when a pastor is candidating for a church, he is asked many questions about his beliefs, his way of life, the way he preaches, etc. But his wife is almost always asked one question: "Do you sing or play the piano?" She is not expected to have gifts and abilities other than those that are musical.

The problem with stereotypes is that they are false, they don't conform to the real world. And yet, our stereotype of what we think she should be is often used to strip the pastor's wife of her individuality — of what God meant her to be — as we try to make her into what *we think* she should be.

Another problem a pastor's wife frequently faces is the expectation that she be practically perfect. Many church members think the pastor's wife should know the Bible verse-by-verse, keep a spotlessly clean house, provide counseling at the ring of the telephone, excel at cooking, and pray flawlessly in public — among other things. But why should the fact that she married a man who is a pastor make her any better at doing these things than any other Christian woman?

But more than all this, the most difficult obstacle a pastor's wife faces is developing close friendships. Many times the pastor and his family are a long way from their families and friends. Therefore they must seek close relationships within the church family. But this too creates problems.

The pastor's wife is expected to be a friend to everyone, often without having a close friend. Many people see her as a sympathetic listening ear, but not as a person they would like to listen to. It is a rare thing for a pastor's wife to be invited into another woman's home just to visit (and not about the church). Many wives of pastors try to fill this void with activities outside the church or with pets. But even these are often frowned upon or discouraged. As a result, many pastor's wives are lonely. (*next page*)

Mrs. Smith is a child of God, a young woman, a wife, and the mother of a two-year-old son. Her husband Mike is pastor of the Cameron First Brethren Church, his first pastorate.

Not all of these situations exist in all of our churches. But at least one of them can be found in any church you enter.

If you would like to begin doing something to make life more meaningful and enjoyable for the wife of your pastor, here are some suggestions you might follow.

1. Be polite when you call her. Be sensitive to what's happening in the background. If she is busy, call back or have her call you at her convenience.

2. Be a friend. Have the pastoral family over for a meal and recreation once in a while. Or have the pastor's wife over for tea. Try to find out if there is a need in her life that you can fill.

3. Don't criticize her. There is no such thing as constructive criticism. All criticism hurts! If she is doing something with which you disagree, try to discover why. Talk openly with her about it. And be willing to bend. If you are willing to change, the odds are she will be too.

4. Don't ever talk about the pastor's wife or family to another person except to say something good. If you don't have anything good to say, don't say it at all.

5. If you have a problem with the pastor or someone else in the church, go to that person — not to the pastor's wife. She is not there to hear all of the awful things you have to say about her mate or about another parishioner.

6. Remember, you hired the pastor, not his wife. While she will surely want to use her gifts in the church, don't decide for her how she will use them. Let God work in and through her. Be accepting of her gifts, and if there isn't a place for them, try to make one.

7. Remember, the reason you have a pastor's wife is that she is married to the pastor. They have a marriage relationship to keep together. So when the pastor has a day off or when he's at home in the evenings (especially in the evenings), don't call him unless it is an absolute, indisputable, can't-wait-till-tomorrow emergency.

8. Accept the pastor's wife as a person. Let her do what she wants to do with her life (within reason, of course). Both of you will feel better for the effort.

Most of the people in the church do love their pastor's wife. But many times they don't know how to minister to her. These suggestions are only a small part of what you can do. But they should get you off to a good start. Any why don't you do your pastor's wife a favor and ask *her* how you can minister to her most effectively? [†]

"We Could Do That!"

(*continued from page 5*)

people. In other words, people looked on them and decided that they wanted to know why there was so much joy. Then the Lord added to their number regularly.

We could ask ourselves what would make us more attractive to our communities. Not the attractiveness of a social club, but the winsomeness that makes people ask and learn and desire to be added to our body. Before that happens, we must have the internal joy that the early Christians had. They knew that God had provided for them the one thing they needed most, deliverance through Jesus. The people around them saw this. And the Lord added.

Truly Care For One Another

We could do more than have fellowship suppers. We could truly care for one another. We could follow the Colossian principle of "teaching and admonishing one another." We generally have no personal accountability to anybody. We are separated from each other except in Sunday morning worship, so we have very little fellowship. We don't know what is going on in people's lives, where they are hurting, where they need correction, or where *we* need correction. We could change that by paying attention to true fellowship.

We could take the breaking of bread more seriously. The Bible says that the early believers met regularly for the breaking of bread. It is commonly agreed that this was the remembrance of Jesus' breaking bread and drinking the cup with the Apostles. They broke bread in remembrance of Jesus' death for sin. We don't know all that is meant by this passage in Acts (2:42), but we do know that they did not neglect the gathering for the purpose of remembering Jesus and what He did.

We could do that! Obviously, our congregations do conduct Communion regularly. But we could take attendance more seriously. And we could contemplate more carefully the meaning of eating the meal together, the implications of washing one another's feet, and the possibilities for reconciliation and outreach in the bread and the cup. For some of us, we could get beyond merely attending Communion and make each occasion a time when we ask ourselves, "Do we really discern the Lord's body?"

I believe that God is truly calling us to prayer for revival. On its knees in prayer and on its feet in witness, The Brethren Church can be in favor with the people. And the Lord will add. Make prayer for revival part of your daily prayer experience. Together we can make a difference. [†]

Third in a series of articles presented by the General Conference Evangelism Committee.

Sensing the Urgency

"I will never forget how the sense of urgency I felt that day focused my energy and will to do everything possible to save my daughter."

by Kenneth Sullivan

I WILL never forget searching the lake bottom for my daughter! We had been enjoying a Monday afternoon swim at Camp Bethany following family camp. Everyone had left except my wife, daughter, me, and one other couple. We had decided to take our last swim of the season — to relish the late summer sun, to feel cool water against warm skin. Just seconds or minutes earlier, our daughter had been with us. But now she was missing!

A flood of terrifying thoughts rushed through our minds. Feeling the urgency of the situation, we desperately searched the water for our daughter. We tried to see the lake bottom, but sand stirred up by our feet clouded the water. Four or five times I dived to the bottom to crawl along the lake bed in hopes of finding her. Four minutes had raced by. We were running out of time. Anxiety, fear, hopelessness, defeat were like weights dragging us down to despair.

I made one last plunge to the lake bottom. . . . Nothing! But as I broke the water's surface, my wife's voice pierced the air. "I found her!" she cried. When the water cleared from my eyes, I could see my daughter walking toward the lake from the lodge. How she had left the lake without our notice is a mystery. I was only very grateful that she was all right.

I will never forget how the sense of urgency I felt that day focused my energy and will to do everything possible to save my daughter. We need an urgency like that about the spiritual welfare of humanity. We need something to change the status quo of the church — something that will cause us to channel our will and energy to answer Christ's call t make disciples. There must be an individua and corporate awakening to the desperat plight of human beings drowning in spiritua depravity without hope of rescue.

If we believe the Bible, then all people ar morally guilty, estranged from God, and ur able to alter their situation. They mistakenl lay hold of any belief or religious fad in hope of achieving some meaning for their live But each new untruth only cuts a deepe wound of disillusionment, pain, and failure.

"There must be an individual and corporate awakening to the desper ate plight of human beings drownin in spiritual depravity without hope of rescue."

God's Spirit places this spiritual hunge within people for a purpose. He "wants a men to be saved and to come to a knowledg of the truth" (I Tim. 2:5). I believe th hunger is universal. God has sent His Spir into the *world* to convict the *world* of guil righteousness, and judgment (Jn. 16:8).

Conversations with non-Christians hav only increased my conviction of the profour depth of this hunger. Not everyone will b lieve the truth. But there is an unharveste field of humanity that would believe if w obeyed God's word, depended on the power His Spirit, and compassionately shared th truth with them.

If we expect to be successful at evangelisr we must quit looking for shortcuts, gimmick or simple methods. Evangelism is hard wor requiring a sizable investment of time. N one method is applicable to every situatio Each Christian, as a unique individual, mu

Rev. Sullivan is pastor of the Trinity Brethren Church, Canton, Ohio

work through the best means of communicating God's truth in his or her situation.

The Bible gives us principles, not techniques. It provides an adequate source of truth to supply the deepest need or answer the most difficult question. The work of God's Spirit does not nullify the use of reason. We need to share sufficient content with unbelievers before we can expect them to make an intelligent choice regarding the faith. Too often we rush people into the kingdom before they adequately understand the commitment required. By doing so we reduce evangelism to a technique that dehumanizes both us and our hearers.

Build bridges to the unchurched

Evangelism requires building bridges to the non-Christian world. Let's rid ourselves of the unjustified fear that personal friendships with unbelievers may corrupt or weaken our faith. Evangelism can happen only if we reach out and establish relationships with the unchurched.

Rethinking church ministry is also a must. How often have we so over-programmed that no evenings were left in which to cultivate a healthy family life, learn to know our neighbors, or do anything other than church activities? Is it any wonder that one year of church life strips new Christians of non-churched contacts and surrounds them with only Christian acquaintances? I believe the church must begin to restructure its ministry so members can spend the bulk of their weekday evenings developing quality family life and becoming acquainted with non-Christians.

"There is an unharvested field of humanity that would believe if we obeyed God's word, depended on the power of His Spirit, and compassionately shared the truth with them."

Where church programs do exist, let's honestly question their purpose. Are they simply a matter of carrying on business as usual, a mold forced upon our people, some pious offering to a suspicious and unbelieving world? What are we doing, if anything, that speaks to the need and hunger of society? Too often people are the afterthought of a finely tuned program. If we weren't so busy with religious activity, society's voice would give us insight into people's needs.

Congregations should seek ways to publicly present Christian alternatives to humanistic views. Use available resources to offer community service seminars on the family, money management, mental health, and social concerns. Do it at the expense of the church. If people won't come to the church building, rent a hall. Open church doors for fellowship, game nights, youth activities, or whatever else interests people. Invite your neighbors in order that they might build friendships with God's people.

"I believe the church must begin to restructure its ministry so members can spend the bulk of their weekday evenings developing quality family life and becoming acquainted with non-Christians."

Seek out the lonely, the brokenhearted, the lost. Ask, What service can I be to them? Let your lifestyle add credibility to the faith. Pray that God will cause others to be curious as to why you are different. Then, as the questions begin, invite them into the worshiping community.

Invite neighbors into your homes so that you can learn to know what they are thinking. Build trust as an opportunity for probing questions and honest answers. Be patient with their difficult questions and their doubts. Remember that these people are image-bearers of God, highly valued by Him.

Back your words by your life

Let your words be backed by a life characterized by love, forgiveness, forbearance, hospitality, and compassion. If our lives corroborate the truth of the gospel, especially in our attitude toward other people; if prayer is the backbone of our labor; if truth is stated clearly; if we demonstrate a conviction that Christianity is true; then we will have gone a long way in helping others to put their faith in Christ.

We have a responsibility to be thinking Christians. Memorizing a few Bible verses is not sufficient to equip us to be God's witnesses in this day. Churches must encourage their people to apply themselves to the study of God's word daily. God's people must learn to think Christianly. They must be trained to understand Scripture's application to all disciplines of life. Only in this way can we become workmen who do not need to be ashamed (II Tim. 2:15). Only in this way will we be equipped to adequately give account of the hope that is within us (I Pet. 3:15). [†]



Developing a Global Vision

by John Maust

Seeing Missions Firsthand

BOB RAMEY had a keen interest in world missions and wanted to know more. Often, friends and missionaries asked him, "Well, why don't you travel abroad and see firsthand what's going on in missions?"

It sounded like a great idea, but an expensive one. The Emmaus Bible College professor didn't earn a "jet-set" salary. Yet, with his sabbatical year coming, Bob decided it was now or never. He sat down with his family one night, and they talked and prayed about the idea. They told Bob, in effect, to "Go for it!" So he did.

Bob wrote nearly 100 letters to friends telling them of his proposed trip to visit fellow Plymouth Brethren who worked as overseas Christian workers. Gifts came in. A Christian organization gave him $2,000. But the most touching gift was $500 from an elderly widow, "which about broke me up," Bob says.

Bob took the first leg of his trip — to the travel agent. He wrote voluminous letters to the missionaries, telling them of his dual purpose: one, to see missions firsthand: two, to minister to the missionaries themselves.

The people to whom he wrote arranged for him to speak at retreats for missionaries. After pouring themselves out spiritually in their work, the missionaries would be glad to drink in any spiritual refreshment the Dallas Seminary grad could provide.

"What had seemed impossible became the possible," Bob recalls. He first took an extensive trip through three European countries, then three African nations. After a brief time in the U.S., he took off again for a five-week trip through the South American nations of Ecuador, Bolivia, and Brazil.

I met Bob when we shared a room at a missionary's home in La Paz, Bolivia. Tall, receding hairline, with a laid back manner that made you feel comfortable, Bob rose each morning before breakfast for personal devotions and to go through his prayer list. He realized, as missionaries often learn the hard way, "I must be taking in before I can give out." He had prepared 38 different sermons which he was using in his travels.

Bob said the trips were taxing — adjusting to two-mile high La Paz and to hot, wet jungles; learning how to cope with the inevitable digestive upsets as well as language barriers. But the benefits overshadowed any discomforts he might have experienced.

One of his biggest thrills was visiting the jungle graves of the five missionaries killed by Auca Indians in Ecuador in 1956, then seeing the thriving church that had grown up among this same people, now called the Waorani.

Seeing God's church in action in all its language and cultural variations greatly impressed Bob. "I'm sure there's nothing that pleases God more than seeing people worshiping him in languages and nations all over the world," he told me. He would return to Emmaus extremely well-informed about worldwide missions, and his meticulously kept diary would remind him of his new impressions and insights.

By relating this, I'm not suggesting that all Brethren should visit our missionaries. I doubt if the Dillards, the Mirandas, or other Brethren workers would get much done if 10,000 visitors arrived at their doorsteps.

But there are many ways to inform ourselves about world missions. Under the right conditions trips such as Bob's are perfect vehicles for learning about cross-cultural ministry. But we can also read missions-related books and magazines. We can ask missionaries the right questions when they are home on furlough. I'll never forget the missionary who said to me, "I wish that just once someone wouldn't ask me about the country's food or the prices, but take me aside and say, 'Don, please tell me what is happening with the churches you're involved with.' "

It could probably go without saying, but we seek this information not for its own sake, but to help us get involved in missions — either through our prayers and gifts or as overseas workers ourselves. And I think that as we see what exciting things God is doing — using people like you and me — we'll want to get involved. [†]

Comments About the EVANGELIST From the Readership Survey

LAST month I shared with you a summary of the results of the Readership Survey of THE BRETHREN EVANGELIST that we conducted in January. Perhaps the most interesting part of that survey, however, was the comments that were written on the questionnaires. You will be interested in reading some of those remarks.

I was surprised at the number of comments we received. When typed out on separate sheets, they filled eleven pages! Obviously, I can't share them all. In fact, there was a lot of repetition, and some of the remarks were personal information about the people who wrote them. So I will be selective and share some representative comments.

The remarks on the questionnaire proved again the truth of the adage that you can't please all the people all the time. As one person said, *I think the survey was good but you never will be able to please everyone.* This fact was driven home by the following: One person wrote, *The EVANGELIST is a well-executed means of communication to the Brethren, about the Brethren and for the Brethren.* But another commented, *For the most part a "poor" paper.* This divergence of opinions appears throughout the comments.

As noted last month, survey responses revealed considerable interest in news about Brethren churches and people. The "Update" pages are the most-read part of the magazine and the only section that a majority of respondents said should be given more space. This view was accentuated by the comments.

More church news

At least twenty-three people echoed the sentiment of this remark: *Would like to see more church news.* But someone else correctly observed, *I realize you can't print the news if it isn't sent to you.* And another person said, *Lack of news is fault of churches not providing you with info, not that of staff.* We **do** try to print **most** of the local church news we receive. (There are a few exceptions, such as items terribly outdated or of little interest.) And we frequently take the initiative and request churches to send us information about special events we have learned of. Some churches report activities frequently, others not at all. To encourage better reporting by all, we will be sending out a "reporter's packet" later this year.

In fairness, I must add that not everyone wanted more church news. One person said, *More articles motivating the Brethren and inspiring us to work would be a good balance to news.* And another

(*continued on page 23*)

ANNOUNCING:

A Writing Contest You Can Enter

Sponsored by THE BRETHREN EVANGELIST

Topic: A true, unpublished, first-person account of an experience of God's power, presence, or help in your life.

Prizes: First prize — $50. Second prize — $25. Third prize — $15. Winning manuscripts will also be printed in the EVANGELIST beginning with the October 1984 issue. Manuscripts will be read and evaluated by a judging committee selected by the editor.

Who: The contest is open to all members or regular attenders of The Brethren Church (except Brethren Publishing Company employees and board members, judges, and their families).

When: Manuscripts must be submitted by July 15, 1984. Winners will be announced at General Conference in August. Send manuscripts to: Writing Contest, THE BRETHREN EVANGELIST, 524 College Avenue, Ashland, OH 44805.

Length: 500-800 words. Manuscripts must be typewritten, doublespaced, on 8½ by 11 paper. Writer's name **should not** appear on the manuscript, but on a separate letter sent with the manuscript.

If you need additional information, write to Editor, THE BRETHREN EVANGELIST, 524 College Avenue, Ashland, OH 44805.

A Serious Look at the Brethren Youth Covenant

by David Slabaugh, National BYC Moderator

Believing in Jesus Christ as the Son of God and Savior of the world, I will earnestly strive for a more personal relationship with Him.

I promise to study diligently God's Word as the guide of my life.

I accept Brethren Youth as a channel through which I can grow spiritually and serve faithfully my Lord and the Brethren Church.

I enter into this covenant and yield myself in the name of the Father, Son and Holy Spirit. Amen.

THE above statement is the official Brethren Youth Covenant. It is one of the major tools and guidelines for Brethren Youth ministry. But it is also one of the most overlooked statements Brethren have.

For many youth, the Covenant is just something they try to learn so that they can recite it at their district rallies or at the National BYC Convention. Other youth don't even worry about learning it, because they know the officers will probably display the Covenant on a large poster, so when the time comes to repeat it, they can just read it.

This is not the purpose of the BYC Covenant! It is a statement to be studied, learned, then used as a guide to everyday life. I realize that a number of youth do take this Covenant seriously. But in my recent visits as BYC Moderator to the various districts, I found a growing need for youth and especially their *adult leaders* to take a closer look at the BYC Covenant. They need to understand it and to realize its usefulness as a guide for everyday life.

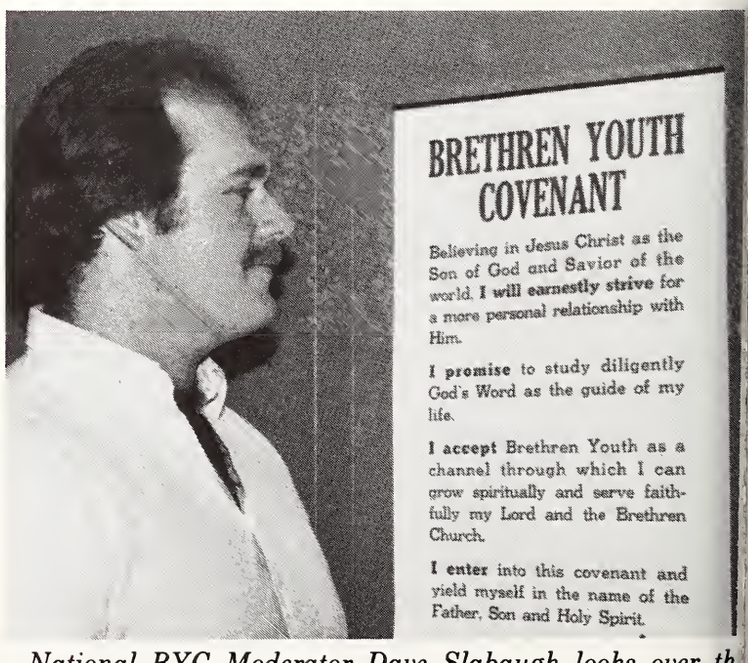
In December of each year, the National BYC Council meets in Ashland to conduct business and prepare for the year ahead. At this meeting, guidelines are studied, evaluated, discussed, and if necessary revised. These guidelines are presented as a challenge to local BYC groups. They are intended to give a sense of direction and accomplishment to the organization. They also provide a framework for keeping the BYC Covenant.

All Brethren Youth leaders are sent a copy of these guidelines, and it is *their* responsibility as adult leaders to work with their groups to accomplish these guidelines and in turn the BYC Covenant. But in my travels, as I have talked with Brethren Youth and their leaders, I have found that for some unexplained reason, most of them have no recollection of any such guidelines. Leaders, this is your responsibility!

There is a direct relationship between the BYC Covenant and the guidelines. The best way to illustrate this is to break down the Covenant, sentence by sentence, and show the correlation between individual guidelines and parts of the Covenant.

I have made an effort to do so as follows:

Believing in Jesus Christ as the Son of God and Savior of the world, I will earnestly strive for a more personal relationship with Him. This first sentence is a general statement of our basic belief. It expresses the foundation



National BYC Moderator Dave Slabaugh looks over th Brethren Youth Covenant. Dave, a member of the Goshen Ind., First Brethren Church, is a junior at Ashland College

or our faith that Jesus Christ is our soon-oming Savior.

In the BYC Guidelines, guideline number wo states, "Encourage each member to have egular personal devotions." By keeping this uideline, a relationship with Christ can and vill grow. Number seven of the guidelines tates, "Spend at least one meeting discussing nd memorizing the BYC Covenant." I am ware of only a handful of groups which meet his goal. Therefore, the need to write this ar-icle.

I promise to study diligently God's Word as he guide of my life. Guideline number two, as tated above, is most applicable to this sec-ion of the BYC Covenant. Also important to he keeping of this part of the Covenant is umber one of the guidelines, "Conduct a tudy in a certain subject matter such as: Evangelism, Brethren Doctrine, Discipleship, Brethren History."

Grow spiritually, serve faithfully

The third part of the Covenant is a section o which the major portion of the guidelines an be applied. It reads, *I accept Brethren Youth as a channel through which I can grow piritually and serve faithfully my Lord and he Brethren Church.* There are nine uidelines which speak specifically to this art of the Covenant.

The first of these is guideline number hree, which states, "Set a goal for your roup's contribution for the National BYC In-athering, and bring your offering to the Con-ention or send it to the BCE." In this area, Brethren Youth are to be commended. Last ear well over $13,000 was raised for the BYC Ingathering.

One of the main areas of ministry for Brethren Youth is their national project. Last ear's project was the new work in Hickory, North Carolina, that Keith and Teresa Hensley have started. This work received a arge portion of the Ingathering monies. This ear, the Shaker Heights Brethren Fellow-hip of the Savior will receive a portion of our ational Ingathering, as this new church was elected as our 1984 project.

Another important area of youth ministry omes under guideline number four: "Have or articipate in a church service every other nonth during the year, such as: greeters, spe-ial music, scripture reading, etc." Is your church doing this? Are you adults involving your youth in the leadership roles of the church? And are you youth working to take leadership positions and are you getting involved in the worship service?

Other guidelines

Other undiscussed guidelines include:

5. "Perform at least three community service projects."

6. "Send as many representatives as possible to National BYC Convention and all state and/or district youth functions."

8. "Establish a plan for outreach."

9. "Establish two-way communication between local, district, and National BYC groups."

10. "Establish and maintain communication with at least one other youth group with whom you are not familiar."

11. "Register your group with the National BYC."

12. "Increase attendance at summer camping programs."

The intent of this article is to increase your awareness of present and potential youth ministries in The Brethren Church. Keep in mind that a number of BYC groups in the denomination *do* sit down and take a serious look at the BYC Covenant. They study the guidelines and earnestly strive to meet these goals. But there are even more local groups where this is not done.

I sincerely hope and pray that the ministry of Brethren Youth is important enough in your local churches that those of you who have not taken the time to study the BYC Covenant and guidelines will make an earnest effort to do so.

Support our youth

I encourage each and every individual, young and old, of the various churches across the denomination to continue to support our youth and their programs, helping them to grow into The Brethren Church of tomorrow.

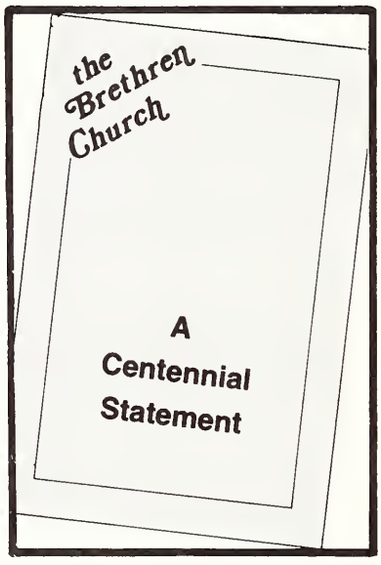
For youth, there is a big challenge even in trying to follow the guidelines. But most of all, when you recite the BYC Covenant, understand what you are saying and take it to heart. Keep in mind particularly the last sentence of the covenant: *I enter into this covenant and yield myself in the name of the Father, Son and Holy Spirit. Amen.* [†]

BYC Convention Preview

by Charles Beekley
Director of Christian Education

MEMBERS of BYC from across the brotherhood will gather in August to celebrate the theme, "Reaching Out . . . to Him and His."

The highlight of the week will be an opportunity for Brethren Youth to study the Centennial Statement of Faith that was accepted by General Conference in August 1983. Devotional studies and workshops will be a central part of the exploration of that statement on Wednesday, Thursday, and Friday of Convention week. These sessions will emphasize how Brethren Youth can respond in biblical ways to the challenges of the modern world.



For the second year, the BYC Showcase will be included on the Convention schedule — on Tuesday evening at nine o'clock. Several Brethren Youth will present their God-given talents. The Showcase is not a competition, but rather a celebration of God's goodness. Although most of the talent presentations will probably be musical, persons with other gifts, including preaching, are encouraged to participate. Gerri Anne Bargerhuff from the Mexico, Indiana, Brethren Church will serve as producer of the Showcase. Adults will be invited to attend this year.

Karen Voegtlin, a young recording artist, will present a concert Wednesday evening at nine o'clock. Karen's concert is included in the registration fee for BYC members, but tickets will be available at the door for adults or other interested people. Karen Voegtlin, an accomplished piano artist and singer, presents a strong Christian witness each time she performs.

On Thursday night of the Convention, youth will participate in BYC Communion. This special time of spiritual renewal has always been a highlight of BYC Conventions and this year should be no exception. The traditional Love Feast, Feetwashing, and Eucharist will be observed in a way that appeals especially to young people. In the BYC Communion, youth leaders serve as the deacons and deaconnesses, assisting in the preparation, serving, and devotional leadership of the service.

Throughout the week, Brethren Youth will be urged to participate in several programs on the adult schedule, including the General Conference opening session, worship services, the General Conference Moderator's address, and the All-Conference Banquet.

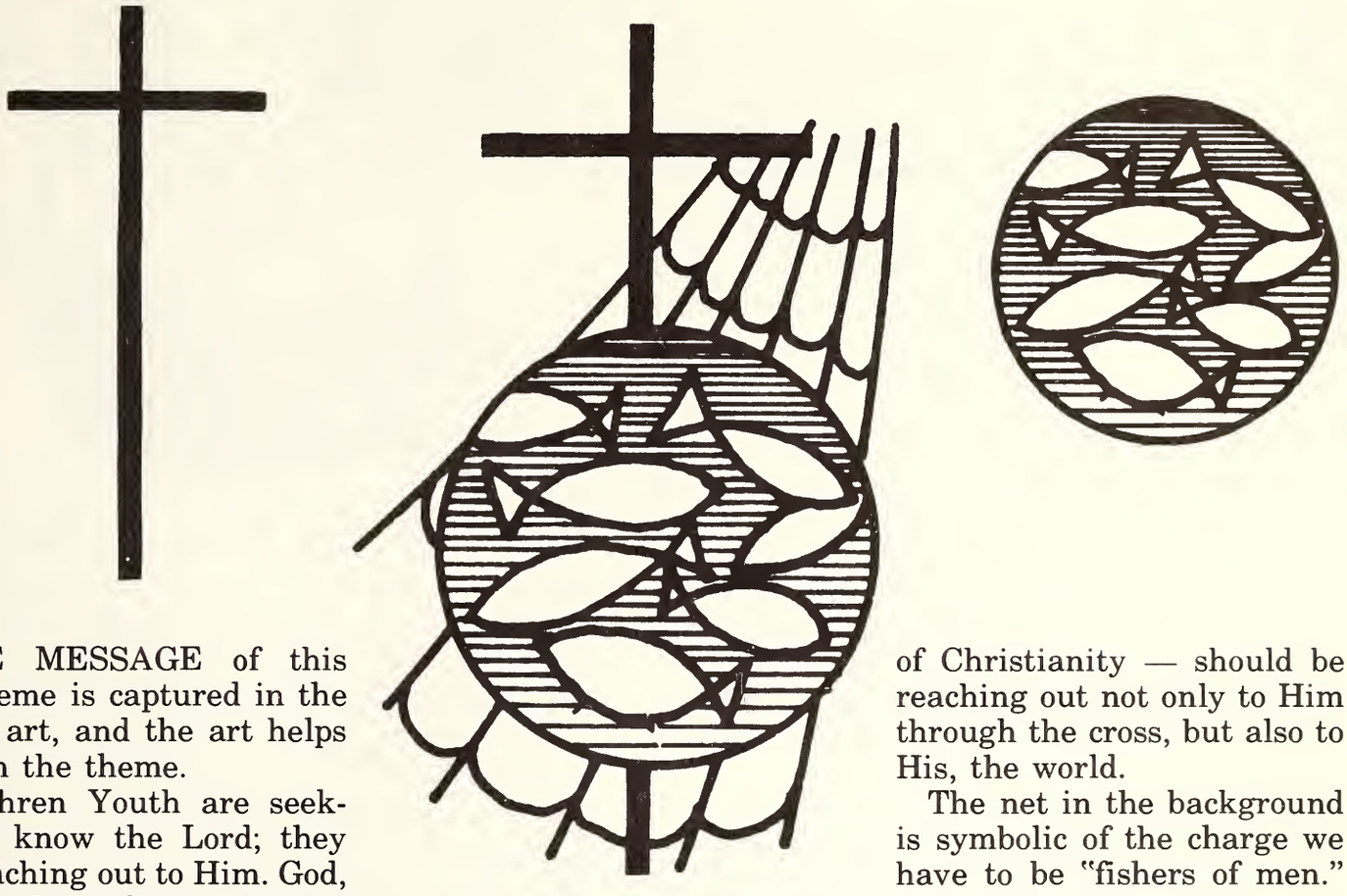
Housing for the BYC Convention will again be in a separate dormitory, with "house parents" on each floor. Details of housing arrangements are still being developed. They will be published along with preregistration information in the early summer.

The administration of the BYC Convention and housing is under the supervision of the Board of Christian Education, part of the Board's advisory role to the National Brethren Youth.



Karen Voegtlin will present a concert on Wednesday evening of the BYC Convention.

"Reaching Out . . . to Him and His



THE MESSAGE of this theme is captured in the theme art, and the art helps explain the theme.

Brethren Youth are seeking to know the Lord; they are reaching out to Him. God, His Son Jesus Christ, and the Holy Spirit are all symbolized by the vacant cross, central in the drawing. God's message of hope to mankind is the sacrifice Jesus made. The message and its importance to the world are symbolized by the relationship between the cross and the circle, with the circle representing the world.

The world is at the base of and forward from the cross. The cross looms in the background as the answer to mankinds needs. The world is filled with fish, representing mankind searching for direction and hope. The world and mankind are His.

Brethren Youth — and all of Christianity — should be reaching out not only to Him through the cross, but also to His, the world.

The net in the background is symbolic of the charge we have to be "fishers of men." And the fact that our strength to perform this task is drawn from above is symbolized by the net flowing from above the earth, down to mankind, even surrounding and supporting mankind at the foot of the cross.

National Brethren Youth are young men and women engaged in the growing experience of being Christians. National Brethren Youth acknowledge their need to reach out for God. They also acknowledge that since they are His servants, they must reach out to the rest of His world. Seeking to know the Lord, National Brethren Youth are reaching out to Him and His. [†]

Starting a Youth Bible Study

by Keith Hensley

RING!

"Hello, Teresa. Is Keith there? Would you ask him if Bible study is meeting this evening at seven, like it says in the bulletin? It is? Great! Would you pick me up on your way?

Nothing will replace those memories of Wednesday evening Bible studies in living rooms and family rooms with wall-to-wall kids.

As I remember back to those days when I was youth minister at Park Street Brethren Church in Ashland, the Bible study was the most difficult program of the youth ministry to get started and headed in the right direction. But it also was the program that brought the greatest rewards.

Let me take just a few minutes to tell you what I learned from this experience. I'll also pass along a few words of encouragement in case you are contemplating starting such a program.

The purposes of our Bible studies were, in a nutshell, to provide fellowship; to promote continuity in Bible study (looking especially to the long-range impact of God's word on their lives); to give advisors an opportunity for personal witnessing with the youth; and to encourage evangelistic effort as youth invited their unchurched friends.

Getting the youth to meet together and study on a regular basis was a task in itself. The first year was spent in gaining their confidence; in gathering ideas, books, and other resources; and in finding a formula from all this information that would attract and keep teenagers. Those first few evenings began with two advisors and one youth member. A case could have been made for overstaffing!

Our key to success was in asking youth members to host the Bible studies in their homes. The parents were overjoyed! At first we returned to the same homes frequently, but as the group expanded, we met in just about every church home that had teenagers in it.



Other youth events focused on fellowship. But in the Bible studies, we concentrated on searching God's word and applying it to our lives. The best study guides we found were in the **SonPower** series by Victor Books.

Consistency and continuity were great aids in getting and keeping youth members involved. We met every Wednesday, with very few reasons for skipping a weekly session. The youth could depend on our being there. The best periods of growth, both spiritual and numerical, were when the advisors were positive, enthusiastic, and well-prepared. The longer the relationships between youth and advisors continued, the greater the trust level became and the more late nights we spent in small groups sharing, encouraging, and showing Christ's love to one another.

If I have any regrets about those Bible studies, it is that I didn't have more years to spend with the youth building more of them up in the Christian faith. Sometimes the long-range effects were hard to envision, especially in the midst of some of the more rowdy evenings. But now I know of many living examples of the results of those evenings. Relationships between Christian brothers and sisters were begun that will last for eternity.

We . . . . Oh, there goes the phone again. Bible study evenings are still a favorite, so please excuse me while I answer that to see who else needs a ride. [

Rev. Hensley is now pastor of the Brethren home mission church in Hickory, North Carolina.



New Talk

The third in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church. Please feel free to make copies of these lessons to use in discipling new Christians.

Now that you are a Christian, God wants you to talk with Him. Talking to God is called prayer. God wants you to speak with Him as you would your best friend. You are free to share your joys, praise, thankfulness as well as your fears, needs, and failures. Don't worry about what words to use. God understands and will hear your prayers.

In Matthew 6:9-13, Jesus gave us a simple prayer so that we would know how to speak with God. This study divides it into five parts to help you understand what your prayers should include. Read each part of the prayer and then answer the questions.

1. "Our Father in heaven, we honor your holy name" (verse 9).

   a) When you talk with God, what are you allowed to call Him? _____

   b) How are you to treat God's name in your prayers? _____

   c) Does this include times when you are not in prayer? _____

   d) If you use God's name or the name of His Son Jesus Christ as a curse word, is this something you should stop doing? _____

2. "We ask that your kingdom will come now. May your will be done here on earth, just as it is in heaven" (verse 10).

   a) When you pray, what two things are you taught to pray for?

   _____

   _____

   b) Which should be more important, what you want or what God wants?

   _____

3. "Give us our food again today, as usual" (verse 11).

   a) Does this verse help you to see that God wants you to talk to Him about your daily needs? _____

   b) List below some needs that you have at the moment. Ask yourself: Do I want my way or God's way? Talk to God about them and write beside each need how God answers.

   _____

   _____

   _____

   _____

   _____

   _____

4. "And forgive us our sins, just as we have forgiven those who have sinned against us" (verse 12).

   a) When you disobey God and fail to live as a Christian, what does this verse tell you to ask of God? _____

   b) If God forgives you, how are you to treat those who have wronged you?

   _____

   c) Does this also mean that you should pray for those who hurt you? _____

5. "Don't bring us into temptation, but deliver us from the Evil One" (verse 13).

   a) From what and whom are you to ask protection? _____

   _____

   b) Think of areas where you are easily tempted. Ask God to help you succeed where you have failed.

The best way to learn to pray is to pray! If it helps, make a list. Use the list as you pray. Find a place that is quiet and free of distractions. Pray out loud. This prevents your mind from wandering. You should also know that Jesus gives you the right to pray in His name. He promised that He would see that your prayers are answered (John 14:13).

UPDATE

news from the Brethren Church

Rev. and Mrs. St. Clair Benshoff retire after 45 years of Christian ministry

Wabash, Ind. — Members of the College Corner Brethren Church gathered last October 30 to bid good-bye to Rev. and Mrs. W. St. Clair Benshoff, as St. Clair and Polly brought to a conclusion 45 years of full-time Christian service and seven years of pastoring the College Corner congregation.

A retirement dinner was held to mark the occasion, followed by a program entitled "This Is Your Life," hosted by Mr. Sonny Lawson. After much good-natured fun and laughter, the church presented the Benshoff's with a television for their travel trailer and a plaque honoring them for their many years of dedicated ministry. In addition, the College Corner Woman's Missionary Society gave Polly a homemade quilt in appreciation for her ministry in the church and her faithfulness as a pastor's wife.

Rev. Benshoff answered the call to the Christian ministry in 1934 when he entered Ashland College. His seminary training was interrupted — temporarily he thought — in 1939, when the Brethren elders appealed to him to take a pastorate to help alleviate the shortage of pastors caused by the division in the denomination. As it turned out, he never got to return to seminary, though he was able to take some work at the University of Pittsburgh and to complete some Ashland Theological Seminary extension courses.

In September of 1939 he went to the Milledgeville, Ill., First Brethren Church, where he served for the next seven years. He then served two churches in Pennsylvania, first the Vinco Brethren Church and then the Main Street Brethren Church in Meyersdale.

He interrupted his pastoral ministry in December 1952 to become editor of THE BRETHREN EVANGELIST for 10½ years, also serving as part-time pastor of the Williamstown, Ohio, Brethren Church for several of those years. After leaving the editorship, he served the Hagerstown, Md., Nappanee, Ind., Muncie, Ind., and College Corner Brethren churches.



St. Clair and Polly Benshoff at the retirement dinner with (l. to r.) daughter-in-law Donna, son Jim, daughter-in-law Deanna, son Dave, and St. Clair's sister, Mrs. Faith Greene.

In addition to their pastoral ministry, St. Clair and Polly have served on numerous district and national boards and committees. St. Clair was the 1967 General Conference Moderator, and Polly served as National President of the Woman's Missionary Society from 1977 to 1983. They are also known throughout The Brethren Church for their musical ministry at the piano and organ.

Though their full-time pastoral ministry has come to an end, the Benshoffs plan to remain active as they lead special services and share their musical talents in Brethren churches throughout the denomination. They will be living near Ashland, Ohio.

The members of the College Corner Brethren Church as we as the many other Brethren wh have shared in the life and mini try of the Benshoffs wish them good retirement and the best God's blessings.

—Rev. William Brady, pastor
College Corner Brethren Churc

Bethlehem joins Mt. Olive for Communion Service

Port Republic, Va. — The M Olive Brethren Church McGaheysville, Va., was joined f its spring Communion Service the Bethlehem Brethren Church Harrisonburg, Va. The share Communion Service, held April was part of Mt. Olive's 100th a niversary celebration.

Pastor Gene Hollinger of the M Olive Church led the service, a sisted by Pastor Pat Velanzon the Bethlehem Church, retir elder C.Y. Gilmer, and Eric va Leeuwen, a licensed pastor in t Southeastern District.

A total of 61 Brethren shared the service.

—reported by Kathy Velanz

Christian comedian Mike Warnke speaks at Pennsylvania youth rally

Sarver, Pa. — A message by Mike Warnke, a Christian comedian and former member of a Satanic cult, was the highlight of the Pennsylvania District Youth Rally held March 23-25. Though the rally was hosted by the Sarver Brethren Church, this event took place at the local high school and was open to the public. Approximately 1,500 people, including 235 Brethren, heard Mr. Warnke's message of love, acceptance, and obedience to Christ, which he presented in his unique style.

The rally began Friday evening with a concert by Tom Watt, a local gospel singer. The youth then enjoyed a Laurel and Hardy movie, some great fellowship, and even a few minutes sleep.

Saturday got underway with breakfast, devotions, and various meetings. National BYC Moderator Dave Slabaugh brought greetings and told about some of the activities of National BYC.



Mike Warnke

And Deb Michael, BCE Administrative Secretary, shared some exciting information about the Summer Crusader program and other BYC activities.

A Bible quiz competition occupied the middle of the day, with teams from the Sarver, Highland, Masontown, Pleasant View, and Pittsburgh Brethren churches competing in a double-elimination tournament. The Sarver team finally won a hard-fought victory. This competition was followed by a showing of the movie "Super Christian," which was the last major event of the day before the message by Mike Warnke that evening.

The rally concluded Sunday morning with a worship service and lunch. Many of the youth from nearby churches stayed for the morning and helped make the worship service extra special for the Sarver congregation.

This was the first district youth rally ever hosted by the young Sarver Brethren Church. The members worked hard preparing for the event, installing a new kitchen in the church building, laying new carpet in two Sunday school rooms, and doing many other "little" jobs to prepare for the rally. Meals for the rally were served by the women of the church. Judging from the comments of some of those who attended, it was a successful and enjoyable rally.

—reported by Pastor Gerald Barr, Sarver Brethren Church



Members of the Northgate Community Brethren Church of Manteca, Calif., raised $1,600 for World Relief in six weeks using the "Skip a Lunch, Feed a Hunch" program of World Relief Corporation of NAE. Pictured are members of the group that organized the program in the Northgate Church. They are (seated l. to r.) Jackie Jee, Carole Viss, (standing l. to r.) Pastor William Anderson, Dorothy Silva, Kathie Harnden, Jamie Foote, Richard Foote, Kellie Viss, and Bill Anderson, Jr.

South Bend Church purchases site for new facility

South Bend, Ind. — The First Brethren Church of South Bend recently completed the purchase of six acres of land. The property is located on South Ironwood Drive between Ireland and Jackson Road, just south of the proposed U.S. 20 by-pass.

According to South Bend Pastor Larry Baker, the 98-year-old-congregation is planning to construct a new facility and to relocate to South Ironwood Drive sometime within the next two years.

The congregation is in the process of securing an architect and of drawing up plans for the new facility.



Brethren Bible Church moves to new building March 4th

Louisville, Ohio — Sixteen inches of drifting snow earlier in the week threatened to prevent members of the Brethren Bible Church of Louisville from worshiping in their new building for the first time on Sunday, March 4. But these Brethren overcame this obstacle, just as they had overcome a major setback last July, when the partially framed church structure was blown down in a severe storm. (*See "Overcoming Disaster at Louisville Brethren Bible Church" in the December 1983* EVANGELIST.)



The congregation at worship in their new building.

The snow was partially cleared from the parking lot Friday so that some of the members could get to the building Saturday to complete last-minute projects. Then Sunday morning the entire congregation gathered at the Louisville Y.M.C.A., where they had been meeting for worship and study the past several years. But this day they gathered in the parking lot, not in the building, and at nine o'clock approximately 20 cars of them traveled in caravan the two miles to their new place of meeting.

Arriving at the new building, they gathered at the church sign, where former building committee chairman, Charles Buchanan, and the current chairman, Richard Holland, covered the word "Future" in the line that read, "Future site of the Brethren Bibl Church," and also the words "a the Louisville YMCA" in the lin that said, "Now meeting at th Louisville Y.M.C.A." Then the toured the new facility and er joyed a time of fellowship and re freshments. And at ten o'cloc they gathered for their first wo ship service in the new building

Work was begun on the Bretl ren Bible Church building o March 8, 1983. This first worshi service in the new facility wa held almost exactly one year late At this time only the educationa portion of the structure was read for use. The congregation hopes t complete the entire building i time to dedicate it near the fir anniversary of the date (July when the storm destroyed the pa tially erected structure. The faci ity is located on State Route 15 just east of Louisville.

Rev. Charles Lowmaster is pa tor of the Brethren Bible Churc of Louisville.

Vice President George Bush to speak at Ashland College on May 3rd

Ashland, Ohio — The Vice President of the United States, George Bush, has accepted an invitation to attend the Second Annual John M. Ashbrook Memorial Dinner to be held May 3 on the Ashland College campus.

Bush and his wife, Barbara, will visit Ashland on the first leg of a four-state tour. The stop in Ashland will be one of two made in Ohio.

The memorial dinner will be held in the John C. Meyers Convocation Center, where Bush will deliver the keynote address following a reception and dinner.

The first John M. Ashbrook Memorial Dinner, at which the Ashbrook Center for Public Affairs was inaugurated on the Ashland College campus, was held May 9, 1983, with President and Mrs. Ronald Reagan in attendance.

Smoky Row Church received into Ohio District

Fremont, Ohio — Granting official recognition to the Smoky Row Brethren Church as a member congregation of the Ohio Conference was one of the highlights of the Ohio District meeting held March 9-10 at the Fremont First Brethren Church. The Smoky Row congregation (formerly Columbus Brethren Bible Fellowship) was begun in September 1980 as a joint home mission venture of the Ohio District Misson Board and the national Missionary Board. The congregation, under the leadership of Pastor Dale Stoffer, has grown to an average worship attendance of around 50 and dedicated its first building June 5, 1983.

Other items of business cared for by the 82 delegates at the conference included electing officers, board and committee members; hearing reports of the treasurer, statistician, and district boards; and authorizing the sale of the Massillon Brethren Church building. Elected to offices were moderator-elect—John Rowsey, secretary—Norma Waters; assistant secretary—Pauline Winfield; treasurer—Tom Stoffer; assistant treasurer—Stan Gentle; and statistician—Emery Hurd. Rev. Charles Lowmaster, last year's moderator-elect, is the new moderator.

According to the statistician's report, the Ohio District ended 1983 with 2,929 members, averaged 2,168 in morning worship and 1,545 in Sunday school last year, added 277 members and lost 285.

In addition to the Saturday morning business session, the Conference program included a missionary film and a concert of sacred music by Fremont organist Kenneth Hahn and pianist Cloyd Payne on Friday evening. Concurrently with this session, Deb Michael, Administrative Secretary for the national Board of Christian Education, led a seminar for youth leaders. Then on Saturday morning, General Conference Moderator Eugene Beekley delivered a message and Ron Williams and Tom McConahay presented special music in an inspirational service that preceded the business session. On Saturday afternoon, separate sessions were held for the WMS, Laymen, and pastors.

Approximately 40-45 youth were also in Fremont for the Northeast Ohio District Youth Winter Rally. The youth joined the adults for the Friday evening service and the Saturday morning inspirational session, but also had a time of fellowship Friday evening and their own business session on Saturday morning. Then, following lunch on Saturday, they went roller skating together.

Moderator's Journal

Since the last entry in the journal, your Moderator had the privilege of attending the National Association of Evangelicals' Convention in Columbus, Ohio, March 5-8. President Reagan was one of the featured speakers, plus many other nationally known Christian leaders. I met with the NAE Board of Administration each night and also the NAE Chaplain's Commission. Twenty Brethren ministers attended all or part of the convention.

My next meeting was the Ohio District Conference, held March 11 in the Fremont Brethren Church, where Rev. Harold Walton is the pastor. The Fremont congregation and pastor provided for our every need in their spacious sanctuary and annex. Rev. Ken Sullivan served as moderator. There were excellent reports of church growth and of future plans for the Ohio District churches.

Your Moderator remained in Fremont, where I worshiped with the Fremont Brethren and delivered the sermon on Sunday morning. Charles, Linda, and Tim Beekley had remained overnight and took me to the Cleveland airport for my return trip to Sarasota.

Sunday, March 25, the Florida District Conference of Brethren Churches met in the Bradenton Brethren Church. With host pastor Rev. Russ Gordon serving as coordinator, the conference was well-organized. Vital reports were received and plans were discussed for the coming year's activities. A multi-media slide program of all denominational boards was presented by Charles Beekley, Director of Christian Education. This was an outstanding pictorial review of the Brethren churches working, preaching, teaching, and touching lives for Christ around the world.

The inspirational speaker for the conference was Rev. James Black, Director of Home Missions and Evangelism, who presented an enthusiastic challenge to the Florida District. The Bradenton congregation provided all the needed facilities and a fine dinner for the delegates. Your Moderator gave a report on his visits to other district conferences and observations of progress in Brethren churches.

Let us all continue "Seeking to Know the Lord" as we approach the time of our General Conference in August.

Because He lives,
Chaplain E.J. Beekley
Moderator

A soul winner is a person who never gets used to the sound of marching feet on the way to a lost eternity.

update



Florida District Officers for 1984-85 are (l. to r.) Russ Gordon, past coordinator; Dale RuLon, coordinator; Donna RuLon, secretary; Marjorie Bennett, coordinator-elect; Cindy Koontz, treasurer; Sherrie Gordon, women's representative; Enos Shrock, men's representative; Phil Lersch, ministerial representative. **photo by LaVergne Stone**

Bradenton Brethren Church hosts Florida District Conference

Sarasota, Fla. – "Serving God by Serving Others" (Matt. 25:40) was the theme of the seventh annual Conference of the Florida District of Brethren Churches held Sunday, March 25, at the Bradenton Brethren Church. Afternoon activities included a business session with District Coordinator Russell Gordon presiding, a message by Director of Home Missions and Evangelism James R. Black, a multi-media presentation of the work of the denominational ministries, and Florida District reports.

Following a meal served by the Bradenton ladies, 125 Brethren gathered for the evening session. During this service General Con ference Moderator Eugene Beek ley shared comments, Directo of Pastoral Ministries Willian Kerner installed the 1984-85 dis trict officers, and Rev. Jame Black presented his second mes sage of the day. Special music in cluded selections by the Sarasot Youth Choir under the direction c Mary Louise Robbins, and a voca solo by Leo Elliott.

—reported by Dr. J.D. Hame

Indiana Brethren enjoy concert by Ron Williams, Billy Suddeth

North Manchester, Ind. — On Sunday evening, March 25, approximately 400 Brethren gathered in Cordier Auditorium on the campus of Manchester College for an inspirational concert by Ron Williams and Billy Suddeth.

Ron Williams, pastor of the Brethren Fellowship of the Savior, Shaker Heights, Ohio, is well-known as a superb pianist, composer, and singer. He has played and sung at General Conference several times. Billy Suddeth, who accompanied Ron during the Indiana concert, is an active member of the Shaker Heights congregation and also sings with the church choir, The Voices of Koinonia.

A warm spirit of worship was felt throughout the hour-long concert. Many old favorites were performed, including a beautiful arrangement of "Amazing Grace" which Billy Suddeth played on the saxophone.

Mr. Williams played a stirring medley of hymns, which included "On the Solid Rock," "It Is Well with My Soul," "A Mighty Fortress," "Battle Hymn of the Republic," and the "Hallelujah Chorus."

Several songs written by Mr. Williams were also performed.

The audience response was en thusiastic. They quickly rose t their feet to give an appreciativ ovation at the conclusion of th concert. And they lingered afte wards to talk with each other an enjoy refreshments provided b local WMS groups.

According to Dr. Jim Hollinge moderator of the Indiana Distric the concert was sponsored by th district executive committee in r sponse to a resolution calling f more state-wide gatherings durin the year. Dr. Hollinger, who en ceed the concert, said the commi tee would be planning simil events in the future.

—Jean Trou

Weddings

Karla Jo Singer to **Gary Lee Cowley**, February 18, at the First Brethren Church of Louisville; John Brownsberger, pastor, officiating. The bride and groom are active in the First Brethren Church of Louisville.

Sara Jane Weeden to **James Overton Buckley**, February 18, in Levels, W. Va.; Rev. Bruce Shanholtz, officiating.

Mary Mitchell to **Rick Sloan**, January 22, at the Mt. Olive Brethren Church; Gene R. Hollinger, pastor, officiating. Bride a member of the Mt. Olive Brethren Church.

Rebecca Grumbling to **Guillermo Muñoz**, December 24, 1983, at *Centro Cristiano Para La Familia* (the Hispanic Brethren Church in Pasadena, Calif Juan Carlos Miranda, pastor, and Vidal Juarez o ficiating. Bride and groom members of the *Centi Cristiano Para La Familia* congregation.

Laura Edner to **Louis F. Davis**, November 25, 198 Rev. Robert O. Byler officiating. Groom a member the Masontown Brethren Church.

Martha Ann Lam to **Robert Fulton Porter**, Octob 15, 1983, at the Mt. Olive Brethren Church; Gene Hollinger, pastor, officiating. Bride a member of tl Mt. Olive Brethren Church.

Goldenaires

Mr. and Mrs. Everett E. Miller, 66th, March Members of the New Paris Brethren Church.

eadership Survey Comments

(*continued from page 11*)

erson went a step farther and remarked, *Less and ore concise news please — more Biblical articles — erhaps the systematic exposition of a book or major pic.*

I believe people want more articles which help em spiritually, was a sentiment expressed by sev- al people. One put it bluntly: *Sometimes I'm very isappointed in this paper; not spiritual enough.* But gain opinion was not one-sided, witness: *I think it a fine magazine. I like that it gives Brethren news nd spiritual guidance, both.*

ontroversial subjects

A survey question asking whether readers want read "both sides of controversial subjects" rought several comments. One said, *I prefer not aving controversial subjects in a religious publica- on. We get enough of it in secular publications.* But nother said, *Be willing to be more controversial if ecessary to address basic issues!* The following nger comment offers some background on con- oversy and some thoughts on how it should be andled: *I feel that the EVANGELIST may be spooked way from many controversial issues by memories of olits, arguments, etc. The EVANGELIST loses a lot of ice by avoiding these. Brethren individuals may be le to learn to deal with their differences in a ealthy fashion if the EVANGELIST did this with nsitivity.*

The survey appeared in the same issue in which he Salt Shaker" ceased to appear. This brought at ast six comments expressing sentiments similar this one: *My husband and I shall miss the Salt haker! It was the first thing I read each month.* But ce again there was the opposite view: *I'm glad the olumn has been discontinued.*

A few people made statements to the effect that ey would *like to see many more real life experi- ces such as "Guideposts" uses but from our own rethren!* This is our desire as well, and to encour- age it we are sponsoring a contest for this kind of articles. See information in the box on page 11.

Concerning pictures, someone wrote, *More and better quality photos would be nice.* My sentiments as well. But space limitations often make it difficult to include **more** pictures. And if you think some of the pictures we use are bad, you should see some we don't use! We print the best we get. Some people apparently think we can take a dark, poorly focused picture and make it look good when printed. We can't! A printed photograph will usually look worse than the original. I would encourage churches to arrange for (or even hire!) an experienced photographer with a good camera (not necessarily a professional) to take pictures of their special events. And if you are taking pictures just to send to us, use black and white film.

Someone else said, *I'd like to see more colored pictures, but I realize they are more expensive to produce.* Exactly! So expensive, in fact, we just can't afford them — except for an occasional three-color one on the cover. We don't even use color throughout the magazine anymore in order to cut costs.

Overall quality

As to the overall quality of the EVANGELIST, several people made comments like, *I feel that the EVANGELIST has been much improved in recent years.* On the other hand, another person said, *EVANGELIST was a better magazine 50 years ago.* I appreciated the person who wrote, *The EVANGELIST has improved greatly, but still needs work.* And my special thanks to all of you who said, *Keep up the good work!*

Finally, a number of people seemed pleased to have the opportunity to evaluate the EVANGELIST. One person put it succinctly: *I appreciate the opportunity to fill this [survey] out. Thank you.* To which I would reply, Thank **you!** — all of you — who took the time to fill out the questionnaire and to add your comments. You have made a contribution that will enable us to have a better denominational magazine.

—Dick Winfield

In Memory

harles West Cobb, 83, March 29. Member of the ew Paris Brethren Church. Services by Robert P. ischof, pastor.

ula Ray Montgomery, 55, March 19. Member for years of the Hillcrest Brethren Church. Services by ennis J. Wilson, pastor.

arie M. Benson, 91, March 16. Member of the Wil- amstown First Brethren Church. Services by Rev. St. lair Benshoff, former pastor.

amuel Ritenour, 83, March 15. Member of the aurertown Brethren Church. Services by Richard raver, pastor.

. Clyde Thomas, 71, March 12. Member of the nco Brethren Church. Services by Carl H. Phillips, stor.

illiam F. Meinke, 93, March 9. Member for 70 ars of the South Bend First Brethren Church. Serv- es by Larry Baker, pastor.

Harold L. Penrod, 64, March 9. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel.

Walter Dennis Humke, 93, March 4. Member and deacon of the Roanoke First Brethren Church. Services by August Hacker, pastor, assisted by Rev. Michael Harris.

Asbury Summers, December 5, 1983. Member for 61 years of the College Corner Brethren Church. Services by Rev. Arthur Tinkel.

Betty Scheffer, December 5, 1983. Member of the College Corner Brethren Church. Services by Rev. Arthur Tinkel.

Marie Cook, August 31, 1983. Member of the College Corner Brethren Church. Services by St. Clair Benshoff, pastor.

Walter M. Fiant, 88, August 25, 1983. Longtime member of the College Corner Brethren Church. Services by St. Clair Benshoff, pastor, and Rev. Arthur Tinkel.

Inventory Reduction and

CLEARANCE SALE!

Some items are close-outs. Some are overstocks. All are great values for you church! First-come, first-served. All sales final. Call or write Pat Dovey to orde or ask questions. (These prices will be advertised locally after May 15, so cal soon.)

		Reg.	Now
Youth Materials			
1	Young Teen Action, Year 1 (Cook) 9-months of complete materials for Junior Highs	$69.95	$49.95
1	New Life for Teens (Standard) — 1983-84 9-months of materials for Junior High/ Senior High	$98.00	$49.95
1	Wild West (Standard) — 1983-84 9-months of materials for Grades 4-6	$89.95	$44.95
2	Indian Action (Standard) — 1983-84 9-months of materials for Grades 1-3	$89.95	$44.95
	Christian Growth Electives (Cook) Single Leader's Kits (now packaged with 3 kits together instead of singly) — one 7-week inductive Bible study and two 6-week topical studies in each kit	$19.95	$ 9.95
1	Body Building — Ephesians		
2	Why Me, Lord? — Job		
2	God Is — Genesis 1-3		
2	Thou Art the Christ — Mark		
3	Friendship Like You've Never Known — I John		
Youth Workers' Resources			
	Scripture Press Power Paks	$ 4.95	$ 3.49
6	Are Junior Highs Missing Persons from Your Youth Ministry? (how to reach and hold young teens)		
5	Penetrating the Magic Bubble (practical guide to developing a person-oriented youth ministry)		
4	The Penetrators (how to become a more effective youth worker)		
4	Oops! Handling People with Care		
6	Where's It At? (planning and evaluating your youth ministry)		
2	The Magic Bubble (an analysis of Christian youth)		

		Reg.	Now
Churchtime Materials			
3	Churchtime Year A (Gospel Light) — for Grades 1-6, complete kit for 52 Sundays	$39.95	$24.9
1	Nursery Church Kit (Cook) — Year 2	$39.95	$29.9
1	Kindergarten Church Kit (Cook) — Year 2	$39.95	$29.9
1	Primary Church Kit (Cook) — Year 1	$49.95	$39.9
2	Babies & Toddlers (Gospel Light) — one year of complete materials for children from birth to 2 years	$29.95	$14.9
Music Programs for Children			
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1	Music is for Children, Primary Level 2, Rhythm (Cook)	$79.95	$24.9

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The Brethren
Evangelist
June 1984



The Road to Discipleship

see page 8

by Dale R. Stoffer

The Church: A Priesthood of All Believers

ONE of the important biblical truths that Martin Luther rediscovered was the concept of the priesthood of all believers. Luther, whose defiance of the Roman Catholic Church led to the Reformation, maintained that no priest is necessary as a mediator between a believer and God. Every Christian has access to God through Jesus Christ (see Eph. 2:17-18; 3:11-12; I Tim. 2:5).

Luther taught further that all Christians are priests in equal degree. This implies that there should be no inherent distinction between the clergy and the laity. The clergy is no more "spiritual" and possesses no greater measure of grace than the laity.

Though this doctrine was a major point among all Reformation churches, it was most radically applied by the Anabaptists/Mennonites and the Pietists, the two movements that most influenced the early Brethren.

For example, Philip Jacob Spener, the leading figure among Lutheran Pietists in the late 1600's, called Lutherans to understand the larger implications of this teaching:

> Every Christian is bound not only to offer himself and what he has, his prayer, thanksgiving, good works, alms, etc., but also industriously to study in the Word of the Lord, with the grace that is given him to teach others, especially those under his own roof, to chastise, exhort, convert, and edify them, to observe their life, pray for all, and insofar as possible be concerned about their salvation.

From the foregoing we can see that this doctrine has application in two main areas: (1) our personal devotional life, and (2) our relationship to other Christians. Let us see how we Brethren have applied this concept in these two areas.

Because each of us is a "priest" for his own "soul," we are ultimately responsible for our own spiritual growth and development. No one else bears any greater responsibility. This responsibility involves cultivating our relationship with God through prayer and personal Bible study. We must not be content to care for these spiritual needs by osmosis — absorbing what we can at Sunda school, worship, and mid-week services. Thes services are meant to supplement, not replace, ou own devotional lives. (How long do you think yo would survive if you ate no food but lived on vit mins — which are meant only to supplement you regular diet?) The church body is strongest whe *every* member assumes responsibility for his or he own spiritual maturity.

The second area in which the doctrine of th priesthood of all believers has application is in ou relationship to other Christians. *All* believers hav a priestly office to perform for others.

As the quote from Spener indicates, our foremo interpersonal priestly responsibility rests in ou home. Here again we must not abdicate our r sponsibilities by expecting the church to care f the spiritual needs of our families. As Christia fathers and mothers, we are to pray for our chi dren, teach them Christian values, and provi consistent discipline and love. As Christian hu bands and wives, we are to encourage, suppor and pray for each other and be concerned general for the spiritual welfare of our spouse.

Our priestly office also extends to our relatio ship to our Christian brothers and sisters. In spi of the contemporary do-your-own-thing ind vidualism advocated in society, we do bear a r sponsibility for the spiritual welfare of one anoth in Christ's body.

This mutual responsibility involves praying f one another (Jas. 5:16), being devoted to o another (Rom. 12:10), honoring one another (Ro 12:10), building up one another (Rom. 14:19), a accepting one another (Rom. 15:7). It also includ admonishing one another (Rom. 15:14), servi one another (Gal. 5:13), bearing one another's bu dens (Gal. 6:2), forgiving one another (Eph. 4:3 submitting to one another (Eph. 5:21), encouragi one another (I Thess. 5:11), and above all lovi one another (Jn. 13:34-35).

Can you imagine what a church would be like every Christian was serving one another in the ways? Why not try it and see?

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Cover

Christian discipleship involves n event and a process. It is a alk along the road to discileship. On page 8, Rev. Lynn lercer shares some important uths he has learned as he has aveled along that road.

Vol. 106, No. 6 **June 1984**

4 Being Good Stewards of Our Human Resources
God has blessed The Brethren Church with an abundance of young men and women willing to be used in the Lord's work. Rev. Mark Baker challenges us to be good stewards of these human resources.

6 Developing a Heart for Evangelism
Dr. Frederick J. Finks outlines a fourfold strategy for placing evangelism at the heart of our church life.

8 My Road to Discipleship
Rev. Lynn Mercer shares several key truths that he has discovered along his road to discipleship.

9 New Help
Part four in a series of lessons on discipleship.

12 A Visit to the Past at Roanoke First Brethren
Kayleen Bowker tells about a very special centennial celebration at the Roanoke First Brethren Church.

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Please Note:

Conference Housing Preregistration. The 1984 General Conference is fast approaching, and plans are well underway for this year's gathering August 13-17 in Ashland. Those planning to attend Conference can save time and money by preregistering for their housing. A preregistration form is found on page 19 of this issue. Information about the Conference program will appear in next month's EVANGELIST.

Writing Contest. Entries are already arriving for the Writing Contest announced in last month's EVANGELIST. The announcement is repeated on page 13 of this issue. A couple of people have asked if they could enter more than one manuscript. To give every one an equal chance, we are limiting entries to one per person. This information has been added to the announcement on page 13.

Being Good Stewards of Our Human Resources

by Mark E. Baker

IF there is one thing I hate, it's getting a letter in the mail asking for money. I get bills every month, and so do you. These are bad enough. But in addition, it seems that every month there is a letter from some Christian ministry asking for more. The letter encourages us to send our financial contribution *today*. Some of these letters even come from "the guys in Ashland."

There are so many demands on our pocketbooks! I don't need to enumerate them. Suffice it to say that it takes a lot of dollar stretching to make ends meet. We are all looking for ways to get more for our money. So in our quest to be responsible stewards, we search for the "best" ways in which to share "our" money.

One of the hardest things we have to learn is how to give. We look for the highest yield in the shortest possible time. After all, isn't that wise and responsible stewardship? Unfortunately, when we do this, we have overlooked the first principle that God is trying to teach us. If we were truly aware of all He has entrusted to us, we would spend our time deciding how to use our abundance.

Do we really have an abundance? I think we do, if only we would look for it. "The guys in Ashland" are concerned about how we use what God has given us for His work and ministry through The Brethren Church. I believe they are really seeking for ways to help us in our local churches proclaim the gospel and grow in Christian maturity. Now I'm not one of "the guys in Ashland," but I share their concern about how we use the resources God has given us.

If there is one denominational program that has touched more Brethren people than any other, it is the Summer Crusader Program. This program has shown us that we have an abundance of human resources willing to be used in the Lord's work. We in th local church have had the chance to see firs hand the quality of youth who are a part o our denomination. They have helped us i our Bible schools, knocked on our doors, sun in our worship services, counseled our chi dren in camp, and visited in our homes.

We, in turn, have given them the opportu nity to see first hand what full-time ministr is all about. They have been challenged to ex perience what it means to count the cost o being a servant of the Lord. They have fel the pressure of living daily a visible expres sion of their faith in Christ. God has show us what a rich and valuable resource we hav in our young people.

Have you ever wondered what happens t these young people when their summer i over? They may return home, but they ar never the same. They have experienced th joy that comes from serving Christ in a mean ingful way. Many have felt the call to ful time Christian service. Some have responde to that call. And they begin a journey that i often rough, risky, and lonely.

The Summer Crusader Program is a fami iar means which God has used to call youn men and women into ministry. Certainly Go has also used other means to lead many to re spond to His call. But regardless of th means, the result is the same. Lives hav been submitted to God for His use. And we - the church — are entrusted with those lives We are the responsible stewards of this in valuable and abundant resource. Just a many are concerned about how we handle o mishandle our financial resources, I am equally or more concerned about how we car for those men and women committed to ful time ministry in The Brethren Church.

Helping our ministerial students finan cially continues to be a valid and necessar way of demonstrating our support. As the cos of higher education continues to rise, finan cial giving remains a vital link within th brotherhood in the preparation of men an women for ministry. Scholarships not onl

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Rev. Baker is pastor of the Carmel, Ind., Brethren Church and a member of the General Conference Ministerial Recruitment Committee. This article is written on behalf of that committee.



God's use of the Summer Crusader Program a means to lead young men and women into inistry is demonstrated by this picture of rt of the 1975 musical team "New Creation." hown are (l. to r.) Becky Grumbling Muñoz, rmer tentmaker in the Hispanic work in alifornia; Jim Black, seminary student and anager of The Carpenter's Shop in Ashland; ark Baker, who wrote this article; Susie Kes- r Black, Jim's wife; Nancy Ronk Lentz, rmer tentmaker in the Brandon, Fla., Breth- n Church; and Ken Hunn, pastor of the arsaw, Ind., First Brethren Church.

elp pay bills, but give encouragement to our udents as well, since they know the moral nd prayer support such giving represents.

But our concern must not stop with writing check. We must seek other ways to encour- ge these men and women. Ministry was not n easy task for our Lord, nor should we ex- ect it to be so for us. Anyone in ministry on understands the struggles that come ith servanthood. Those in preparation for inistry face struggles as well. Too often we e unaware of their struggles, or we assume at someone else is helping them get rough the tough times. Perhaps, however nintentional, an attitude of the "survival of e fittest" colors our thinking. We rejoice ith those who make it through, but forget ose who have been lost along the way.

It would be hard to imagine the church day without the influence of the Apostle aul. Yet, in the ninth chapter of Acts we ad that when Paul arrived in Jerusalem fol- wing his conversion, none of the disciples anted to believe that he was a Christian. ney didn't understand how God could take a an who had once threatened them with eath and now call him to be a disciple. But arnabas believed in Paul and his ministry. e encouraged him and spoke on his behalf, nd the church responded.

How many more might have made it into hristian ministry today if someone had be- eved in them? If someone had spoken in eir behalf? If someone had encouraged em? Parents, pastors, college and seminary ofessors, neighbors, friends, other members the church, you and I; we all share the re- onsibility to encourage those whom we ow in their steps of faith.

Each part of the church plays a role in en- uraging those called to full-time service. e must share this responsibility denomina- nally, locally, and personally.

Denominationally, all parts of the church ed to work together to keep in touch with l persons committed to ministry. We must be aware of areas of the church which need human resources for growth and development. We must see that efforts to meet those needs are coordinated. We must also look beyond the present and anticipate what the future will bring, so that we may meet the demands of ministering the gospel in the rapidly changing world of the 80's and 90's.

We must begin now to develop the new and diverse methods necessary to be effective in reaching the lost and nurturing the flock. God has provided us with the resources to meet the challenge. Let us not neglect them.

Locally, we must look for those whom God is calling. We must recognize their call and affirm them in it. An important part of preparing for ministry is actual involvement in the church. Therefore we need to seek ways of using these men and women in existing ministries. We must also be open to creating new opportunities for service. Learning to trust one another and working together in ministry are essentials in encouraging those willing to serve.

Personally, we need to learn to be better Barnabases. We must overcome our shyness in expressing our concern for and belief in other individuals. We must believe in people and speak openly on their behalf. I thank God for men and women who believed in me in the past. And I pray that I too, like Paul, may encourage my Timothys. Each of us can make a difference in the life of another person, if we only will take the time.

Our men and women preparing for ministry need our support and encouragement. They need our commitment to seek ways in which The Brethren Church can make use of all they are willing to offer. God has provided us with a rich and abundant supply of resources to help our church function and grow. It's time that we recognize anew our responsibility and aggressively meet God's challenge to channel and use the men and women He is giving us for ministry in The Brethren Church. [†]

Fourth in a series of articles presented by the General Conference Evangelism Committee.

Developing a Heart For Evangelism

by Frederick J. Finks

THE irreplaceable purpose of the church is evangelism. Yet most congregations are consumed with the mundane, nonessential things of church life. We are guilty of facing inward to insure our personal comforts rather than gazing intently at a world in need, and more specifically at individuals who will be doomed to eternity in hell without our message of salvation through Christ.

I am concerned that Brethren do not have a "heart for evangelism." We have not considered the importance of "lost things." Let me illustrate:

(1) If you lost your keys to your car, how long would you look for them? Maybe 10 to 15 minutes. "If I hadn't found them in that time, I'd take my wife's — or else call the garage and have them make me a duplicate set."

(2) If you lost your pet, how long would you look for it? A long time, maybe up to a week. "I'd place an ad in the paper, call the dog pound and radio station, and maybe even offer a reward."

(3) If you lost your son, how long would you look for him? Forever! "I would search day and night as long as I live to find him. Time would have no meaning to me until he was found!"

(4) If your neighbor or friend is lost in sin, how long will you seek to help him find Christ? You answer that one.

If indeed the church is seriously concerned about the lost, it will dedicate its entire resources to finding them.

What can we do to place greater emphasis on evangelism? Let me suggest a fourfold strategy.

Strategy I: The Right Goals

We set goals in most areas of our lives. Why not in evangelism? For example, we may decide to set a savings goal, and out of every paycheck we put a little into savings. . church may establish a goal to add on to it building, and then it takes the necessar steps to accomplish this goal.

Why shouldn't we set realistic goals fc evangelism? I recently visited the We Alexandria First Brethren Church and wa duly impressed with its commitment t evangelism.

"If every church would make evangelism a priority and if every pastor would spend just one day a week in evangelism (outreach to non-Christians), the church could be turned upside down in an explosion of new converts."

Every man, woman, and child from th sixth grade on up has been studying person evangelism for the past six weeks. Each or is learning how to share his or her faith i one minute. During the time for prayer r quests in the worship service, over half of th congregation requested prayer for individua whose conversion they were seeking.

A congregation with evangelism foremo in its mind is a congregation seeking the los Is it inconceivable that every member of ou church should be able to lead one person Christ during this next year?

Strategy II: The Right Time and Plac

No one would deny that there are certai times to plant and harvest a garden. F example, a person living in Ohio or Indiar would not think of planting a garden in D cember in order to get an early start on th growing season.

Likewise, evangelism has important pri ciples with regard to the right time and plac Our churches need to evaluate their cor munities in these terms and ask, Who are th people most likely to respond to the gospel our community? When this is done, certa principles come into play.

Dr. Finks is Vice President of Ashland Theological Seminary.

Resistance-Receptivity Axis

Most Resistant		Most Receptive
1. Long-time residents of your community	⟷	New arrivals in your community
2. People with few needs	⟷	People with felt needs your church can meet
3. People with no church background	⟷	Visitors to your church
4. Acquaintances of members	⟷	Friends of new converts

Look at the Resistance-Receptivity scale bove. When are the best times to present the ospel? Whenever there is a recognizable op- ortunity. For example, new residents of your ommunity need to establish new roots. They eed to find new friends. The church is in an xcellent position to reach out to them.

trategy III: The Right Methods

Back in 1967, I attended a Campus rusade conference in California. Part of our tay included beach witnessing, where six to even bus loads of eager evangelists were umped onto California beaches to witness or Christ. It seemed to me to be an effort in utility as our hoardes descended upon unsus- ecting sun-bathers.

From that experience, I decided there must e a better way. And I discovered there is — riendship evangelism. Friendship evan- elism is a style of witnessing in which one stablishes a friendship with someone before haring the gospel. As the relationship grows nd deepens, the opportunity develops for haring one's faith. Our witness carries much nore weight and credibility when it is shared nder these conditions, and the person to hom we are witnessing has a better chance f being incorporated into the body of Christ. he new convert is not left out in the cold, ut because of the ongoing relationship has a lace to be cared for and nurtured.

Each church needs to discover the method f evangelism that works best in its situation. or some it will be door-to-door witnessing, as Evangelism Explosion. For others it will be riendship evangelism, as in TOUCH Minis- y. Still others will find variations and com- inations that work best for them. But it is nperative to find a method that works and hen put it into practice.

If every church would make evangelism a riority and if every pastor would spend just one day a week in evangelism (outreach to non-Christians), the church could be turned up- side down in an explosion of new converts.

Strategy IV: The Right Motive

Evangelism has as its very core the pure motive of salva- tion. We should have a "heart for evangelism" because our God is a searcher for lost per- sons. He wants His children found.

Sometimes our motives are not quite so pure. Some common motives are: concern for numbers, support for our programs, financial help, as a sign of success. God will not honor our impure motives.

We must have a concern for the lost. We, like the Master, must look to the fields ripe with harvest and prepare workers to enter the fields.

Joseph Aldridge in his book *Life-Style Evangelism* says, "Your church should be the greatest garbage dump in town. A place where the broken, oppressed, misplaced, abandoned, and unloved people can come and find a 'family' where they are accepted and loved." After all, that's what Jesus would do if He were in our place. He was once, re- member?

Let us move boldly ahead convinced that God wants us to find His lost children. Let us look at the world through the eyes of God and commit ourselves to evangelism as our high- est priority. [†]



"Friendship evangelism is a style of witness- ing in which one establishes a friendship with someone before sharing the gospel. As the re- lationship grows and deepens, the opportunity develops for sharing one's faith."



My Road to Discipleship

by Lynn Mercer

MY discipleship story may be similar to yours. I was raised in The Brethren Church, gaining my basic knowledge of Bible truths from my Sunday school teachers and from the pulpit. But it wasn't until I was thirteen years of age that I realized that Jesus died *for me*. It was then that I confessed my sin and guilt, asked for forgiveness in Jesus' name, received eternal life, was baptized, and joined the church. Since then I have gradually grown in the Lord. This deepening of faith in Him, which I call discipleship, is to be a never-ending process.

While a student at Malone College, I was introduced to a verse of Scripture that drastically changed my understanding of Christianity. In John 17:23, Jesus prayed concerning all believers, "**I in them** and You in Me." I came to realize that Jesus not only died for me, but that His plan was to dwell *in me* (even as the Father is in Him). When I accepted Jesus as my Savior, He took up residence within me. The Lord had lived withi me for nine years before I grasped this truth

The next step along my road to disciple ship came during my first year at Ashlan Theological Seminary. I learned that I am t consider myself as dead, so that Christ migh live *through me*. "Now if we died with Chris we believe that we will also live with him (Rom. 6:8, *NIV*). When I was baptized, I wa buried with Jesus so that He might be m life. It took me twelve years in the faith t acknowledge this truth.

During the initial steps of my Christia walk, I thought that I needed to try harder t overcome my sins. I thought that if I onl worked harder at it, I could be a better Chri tian. *But every time I strived harder, I fe farther*. I could not improve my Christian li by self-effort.

Discovering John 17 helped me to see tha the secret was *not* in *trying harder*, *but* i *turning over* my worries and faults to Chris Doing that, I discovered a giant of a God li ing within me who could do anything as lon as I would submit to Him. I learned that did not help to concentrate on the problem. only helped when I would let go of the pro lem, concentrate on Him, and allow Him t take care of it for me.

The final chapter of this story of disc pleship taught me to look at myself as a lif less vessel through which Jesus can flow. need to view Jesus as the True Vine and m self as a branch that can easily be trimme away if I do not allow His life to flow throug me to produce fruit (see John 15). *He pr duces fruit through me* because He is life. am merely a dispensable channel throug which He can be at work upon the earth. "B we have this treasure in jars of clay to sho that this all-surpassing power is from G and not from us" (II Cor. 4:7, *NIV*). I am clay pitcher and He is the Living Water tha fills me so that I might pour Him upon th dry world of need.

As you can see, discipleship involves a event and a process, a beginning and a co tinuation of Christian life. My discipleshi has come through the influence of fello Christians and the living Word of God. Th road to discipleship that you take will b uniquely yours. The Lord disciples each of u according to His program. I hope that yo will discover the truths that I have learne and that they will change your life as the have changed mine.

Jesus died *for me* in order that He migh dwell *in me* so that He might work *throug me*. Therefore, I know that "I have bee crucified with Christ and I no longer live, b Christ lives in me" (Gal. 2:20, *NIV*). [

Rev. Mercer is pastor of the First Brethren Church of Waterloo, Iowa, and a member of the Discipleship Task Force of The Board of Christian Education of The Brethren Church.

This is the second of four articles being written in conjunction with the nine discipleship lessons being printed in the EVANGELIST, the fourth of which appears on the next page.



New Help

Fourth in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church. Please feel free to make copies of these lessons to use in discipling new Christians.

Before Jesus left this earth to return to heaven, He gave you a promise. Jesus said, "I will ask the Father and he will give you another Comforter . . . He is the Holy Spirit . . ." (John 14:16, 17). The Bible teaches that Jesus Christ lives in every Christian through the person of the Holy Spirit. In the following verses you will learn what the work of the Holy Spirit is for you.

1. I Corinthians 6:19 – "Haven't you yet learned that your body is the home of the Holy Spirit God gave you, and that he lives within you? Your own body does not belong to you."

   a) What no longer belongs to you?

   _____

   b) Who now lives within you?

   _____

2. I Corinthians 6:20 – "For God has bought you with a great price. So use every part of your body to give glory back to God, because he owns it."

   a) Who is the rightful owner of your body?

   _____

   b) For what are you expected to use every part of your body? _____

   _____

3. Romans 8:4 – "So now we can obey God's laws if we follow after the Holy Spirit and no longer obey the old evil nature within us."

   a) What does the Holy Spirit lead you to obey?

   _____

   b) What will the Holy Spirit never lead you to obey? _____

4. Galatians 5:22, 23 – "But when the Holy Spirit controls our lives he will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control; . . ."

   a) Who is to have control of your life?

   _____

   b) What fruit or attitudes do you need the most?

   _____

   _____

5. Romans 8:26 – ". . . the Holy Spirit helps us with our daily problems and in our praying. For we don't even know what we should pray for, nor how to pray as we should; but the Holy Spirit prays for us with such feeling that it cannot be expressed in words."

   a) In what two areas does this verse tell you that the Holy Spirit helps you?

   _____

   _____

   b) Even when you do not know how to pray or for what to pray, what assurance are you given? _____

   _____

   _____

6. Romans 8:11 – "And if the Spirit of God, who raised up Jesus from the dead, lives in you, he will make your dying bodies live again after you die, by means of this same Holy Spirit living within you."

   a) What is promised to you after you die?

   _____

   b) How will this happen? _____

   _____

   _____

   c) What proof are you offered that this is true?

   _____

   _____

When you have completed this study, finish with this prayer:

"Heavenly Father, I ask that your Holy Spirit control every area of my life. Help me to see those areas of my life that I have selfishly kept from you. In Jesus' name I pray. Amen."



Developing a Global Vision

by John Maust

Being Aggressive Witnesses

I HAD wanted to tell Richard, the restaurant waiter, about Jesus, but as it turned out, he initiated the conversation. He questioned me about Christianity, and after several visits, asked to go to church with me. During the service, this 25-year-old one-time womanizer, heavy drinker, and all-around man of the world went forward for prayer to receive Christ.

A couple of days later, I went to Richard's home to see how he was doing. He seemed very happy to see me — as happy as I was when he accepted the Lord. He called his three nieces into the room.

"John, they need to hear about Jesus what you told me," Richard said. I felt uncomfortable for the girls, ages 15, 13, and 11, who'd been made a captive audience. But they sat, waiting expectantly.

"Yeah, well, OK, I'd like to tell them," I said.

This experience made me think. Should I be more aggressive in my witness? Richard practically led me to lead him to Christ. But this situation, with the unbeliever taking the lead, rarely happens. What about people with whom I come into contact who may be just as spiritually hungry, but who don't let their needs be known?

Often, we wait for opportunities to witness, as if our basic willingness to share Christ were all that mattered. We've bought the "You do your thing, I'll do mine" gospel of the 1960's. We ask, "Do I have any right to persuade anyone to become a Christian if they seem perfectly happy the way they are?" It sounds blunt, but the truth is we've become more concerned about being polite than about whether lost individuals go to hell.

Witnessing verbally has always been hard for me. I've never liked selling anything to anybody. In our junior class magazine sale, I would have sold nothing if my relatives hadn't taken pity on me.

Fortunately, God has since given me more gumption. I don't fear "selling" the Good News about Jesus — particularly in one-on-one situations — because I know our "Product" is the best ever. Still, am I aggressive enough? And are we *as a church* aggressive enough?

Everywhere you go in Latin America you see Mormons. They have 450 short-term missionarie in Peru alone. And they claim that 1,500 Chilean join their church every month. I ask myself, "Wha if Christian missionaries had reached those 1,50 people first?"

It's almost a given that in Latin countries Per tecostals will have the largest churches. The mai reason for this is that Pentecostals have generall worked harder — been more aggressive. The preach in parks and streets; they go door-to-doo

Often, we miss the application for us. We think "The Mormons aren't evangelical Christians, an the Pentecostals, well, they're different from us. But what can we learn from them?

Maybe it's time *we* start being more aggressive As basketball coaches tell their players, "Let take the game to them." This begins with praye prayer that God will make us concerned abou others' eternal welfare; prayer that our lives an words will reflect Christ so that others will see th difference in us; and prayer that God will give u opportunities, and then the courage, to witness.

And there's nothing unspiritual about plannin If open air or mass campaigns don't work, wha does? A short-term missionary in Chile notice that university students bothered little with th church. But they did care about fitness and sport So this physical education major organized a aerobics exercise class. Before each class she hol a short Bible study. At least 40 of the 45 cla members are non-Christians, and many are hea ing the gospel for the first time.

As we creatively plan our outreach as individ als and as a church, we fit into God's irresistib will that the gospel "be preached in all the wor for a witness unto all nations, and then shall th end come" (Matt. 24:14). We also remember th Jesus said, "Go," not, "Wait around."

Aren't you glad someone made the effort to t you the gospel, risking your rejection in doing s Richard told me he was glad. Seeing his chang life, I was glad. Best of all, we know that God glad, joyous even, when His church obedient and aggressively makes spreading the gospel i mission.

PEACE POINTS OF VIEW



What Some Brethren Have Said

As stated in an earlier article in this column, the Peace Committee is interested in sharing various points of view about peace/war issues, and our Christian responsibility to be faithful to Christ when formulating opinions and making decisions about current events. Following is an attempt to be faithful to that commitment.

During the past couple of years, the present Peace Committee and previous Social Concerns Committee have received correspondence from a few individuals and local congregations. Following are excerpts from some of these statements or letters. Space prohibits printing any of them completely, but attempts have been made to present the core ideas accurately and not to damage the intent of any statement by lifting it out of context.

Phil Lersch, Chairman

"Christ is our only source of eternal peace and security."

—Pennsylvania congregation

Based on the New Testament teaching on forgiveness, "Christians should eschew anger, confrontations and violence as a solution to human differences and instead seek to resolve conflicts through forgiveness, prayer and mutual understanding. Thus pacifism is part of one's personal equipment for living the Christian life." . . . But the anti-war approach to pacifism is disturbing in several ways. First, carried to its logical conclusion, a Christian would have to reject paying taxes and forego all citizen obligations to his country." . . . Second, it "rejects the opportunity for traditional Christian service in war." . . . Third, "there is the uncomfortable possibility that the Church is being drawn into a secular political controversy that does not truly serve the long-term spiritual interests of the Church."

—Maryland layman

"Spiritual death is the moral issue we as Christians are to address, not weapons. Our true peace and answer to society is Jesus Christ, not a false security based upon whether nations have tonnages of nuclear weapons to protect themselves from aggression or whether nations have no weapons at all in order to decrease their ability to be aggressive. At the same time, . . . it is our responsibility to take every effort to be informed of our nation's policies and to apply scriptural wisdom in voting and instructing those of political influence. . . . The nuclear freeze movement is a humanistic endeavor even though by some it is championed in the name of Jesus Christ. It is a ploy of the enemy to turn the attention of the church from its purpose to a pragmatic and existential cause which is an embarrassment to our faith. . . . The government is a minister of God with the power of the sword (Rom. 13:4). The church is a minister of God with the power to reconcile people to God through Jesus Christ (II Cor. 5:20). It is important to maintain this distinction."

—Ohio congregation

"Man is increasing his disobedience and disrespect to God," resulting in animosity, resentment, hate, bitterness, and cruelty. . . . "In reaction to insecurity, . . . both nations and individuals are arming themselves with weapons and philosophies that would destroy any and all who would oppose them. By attempting to increase perceived security, nations are wastefully stockpiling nuclear warheads, capable of absolute destruction, and are achieving the opposite, a perceived decrease in security." . . . To the government we should say, "we are aware of the authority given to you by God, and although we support you in your right to carry out your law by 'the sword,' we neither need your weapons nor fear their presence as we carry out the work the Lord has set before us."

—Pennsylvania layman

We would not vote in favor of a nuclear freeze resolution and are divided as to whether our church would ever pass such a resolution. It is a moral and political issue. We do not believe that the U.S. should eliminate all nuclear weapons from the military, but are divided about the U.S. continuing to produce nuclear weapons. The superpowers already have stockpiled more than enough nuclear warheads to destroy life on the earth, but we cannot agree as to whether producing more makes all nations less secure. Most, but not all, felt that the military budget should be cut to give money to programs for the poor and needy. Individuals should express their positions by voting, writing letters, working in political parties, lobbying groups, and by prayer. Support for peacemaking should be conveyed to other governments, not just our own.

—Ohio Sunday school class

"We support the defense policy of the United States government, which states: 'We do not start fights. We maintain our strength in order to deter and defend against aggression.' . . . We do not believe that unilateral disarmament or a bilateral freeze is in the best interest of the U.S. As a world power, we need to maintain this power and allow ourselves to be used by God. . . . We also support the High Frontier project introduced by President Reagan. This project is purely a defensive system designed to knock out incoming nuclear missiles."

—Indiana congregation

(*More later.*)

A Visit to the Past at Roanoke First Brethren

by Kayleen Bowker

THE cold, crisp November day began earlier than usual at our house. The cart had to be readied and the pony hitched for the four-mile ride to the First Brethren Church of Roanoke, Indiana. It was a special day. The homecoming and centennial celebration we had looked forward to had finally come.

As we arrived at the church and entered the house of worship, the women donned their prayer bonnets and the men removed their black, broad-brimmed hats reminiscent of bygone days. The dress of both men and women was the simple garb of the early Brethren.

The brothers and sisters exchanged bright greetings. Hearts were light with joy as we entered into fellowship and worship. The entryway was lively with greetings, but as we entered the sanctuary, voices became hushed. Even the exuberance of children quieted.

The sanctuary seemed different this morning. The sunlight streaming in through the stained glass windows provided the only light. There was a quiet, calming atmosphere. The women, girls, and babies took their place on one side of the room, the men and boys on the other. The only sounds of music in the sanctuary that morning were voices lifted in harmony of song and praise. We sang many of the old hymns, their messages once again speaking to our hearts and lifting our souls heavenward.

As is the practice of Brethren when they gather, we first sought the Lord in prayer. We lifted our hearts in unison, thanking God for his great blessings to us in the past century. And we lifted our voices in supplication for His continued guidance and for strength to serve until He returns.

We ministered to one another that morning through a time of sharing memories and of recounting God's many blessings in our lives. Repeatedly God uses this simple means to teach and revive His people, one person sharing with another how God has moved in his or her life. As we shared together that morning, I felt thankful for the church's ministry in the past, a deep appreciation for its love today, and a great hope for its outreach and growth in the future.

The second hour of the service centered on the reading and preaching of God's word. In the early Brethren Church, services were often held only once a month and lasted all day. Sometimes as many as nine elders spoke to the congregation preaching in either German or English. On this morning the message from God's word was preached by Sister Joan Young, Brother Steve Williams, and Elder August Hacker. Each had prepared separately, but the three messages flowed together with a unity that only the Spirit of God could have arranged.

As I reflect back on the service that morning, I don't know whether it was the simplicity of the service; the warm, loving fellowship; the strong feeling of the presence of the Lord; or a combination of all these; but it was special. It was moving. It was uplifting. To me it was worship as it is meant to be — simple, loving, and powerful. Not a duty to be performed, but a privilege to enjoy.

As was the old Brethren custom, worship was followed by fellowship around a meal. The hardy noon meal of beef, vegetables, and homemade pie was prepared by the sisters and served family-style. There was plenty o



The Roanoke First Brethren congregation on the day of the celebration, November 6, 1983.



The planning committee for the centennial homecoming was (left to right) Steve Williams, Robert Zent, and Joan Young.

alk and laughter as well as ood. As the adults lingered over lessert and coffee, catching up n old friends and current con-erns, the children slipped out to lay in the fresh fall air. Gradu-lly the men joined the children n the yard, and the women con-inued their visiting as they leared the tables. Much minis-ering occurs while hands are usy at a common task.

In mid-afternoon we again gathered to worship, as we wit-nessed the baptism of two young people. One hundred years ago this would have probably taken place at a lake or stream. But though the surroundings were different, much in the service re-mained unchanged. The confes-sion of faith, the baptism by trine immersion, the laying on of hands are all outward signs of an inward change. It was a celebration of new lives begun; a celebration of joy, love, sacrifice.

Even though the day was fad-ing, the fellowship was not. We loaded up the kids, the grandpar-ents, and the dinner left-overs and went to Steve Williams' farm for a lamb roast. Don and Cindy Freiburger supplied two lambs for roasting. With the help of Brother Dan and Sister Joni Hacker, the lambs had been stuffed with fruit in the morning and roasted all day. Many neigh-bors joined us for the evening. We enjoyed the slow, easy gait of horse-drawn hayrides. The large draft horses attracted young and old alike. A large bonfire added light and warmth to the night. The sounds of lively talk and laughter filled the air, as we shared the evening meal.

As the day drew to a close, we departed family by family to our own homes. The day had been full! It was a day for seeing old friends and meeting new ones. We had shared fun, fellowship, and food in abundance. We had also shared in worship and the joy of baptism. We had experi-enced many blessings and also celebrated the many blessings of 100 years of Brethrenism.

It was a special day — a day in which to recall and recapture a bit of the past, a day to celebrate the joy of living, and a day in which to look forward with re-newed hope. [†]

ANNOUNCING:

A Writing Contest You Can Enter

Sponsored by THE BRETHREN EVANGELIST

Topic: A true, unpublished, first-person account of an experience of God's power, presence, or help in your life.

Prizes: First prize — $50. Second prize — $25. Third prize — $15. Winning manuscripts will also be printed in the EVANGELIST beginning with the October 1984 issue. Manuscripts will be read and evaluated by a judging committee selected by the editor.

Who: The contest is open to all members or regular attenders of The Brethren Church (except Brethren Publishing Company employees and board members, judges, and their families).

When: Manuscripts must be submitted by July 15, 1984. Winners will be announced at General Conference in August. Send manuscripts to: Writing Contest, THE BRETHREN EVANGELIST, 524 College Avenue, Ashland, OH 44805.

Length: 500-800 words. Manuscripts must be typewritten, doublespaced, on 8½ by 11 paper. Writer's name **should not** appear on the manuscript, but on a separate letter sent with the manuscript. Limit of one entry per person.

If you need additional information, write to Editor, THE BRETHREN EVANGELIST, 524 College Avenue, Ashland, OH 44805.

UPDATE

news from the Brethren Church

Dr. Delbert B. Flora chosen ATS Alumnus of the Year

Ashland, Ohio — Dr. Delbert B. Flora, professor emeritus of Ashland Theological Seminary, was honored as the seminary's 1984 Outstanding Alumnus of the Year at the annual alumni banquet held April 23. Dr. Flora, who received his degree from ATS in 1931, was the first person to graduate from the seminary after it became a graduate school of theology in 1930.

Following his graduation, Dr. Flora pastored churches in Illinois, Indiana, and Pennsylvania before returning to Ashland in 1946 to join the Ashland College and Seminary faculty. He was appointed chairman of the seminary faculty in 1951 and became dean of ATS in 1953. He stepped down from this position in 1963, but continued to serve on the faculty until his retirement. During his years at the seminary, he also spent many hours recording, organizing, and photographing the school's Robert Huston Smith Archaeological Collection, as he prepared it for permanent display.

In addition to his work at the seminary, Dr. Flora has served The Brethren Church in many district and denominational positions. He is also a member of various academic and theological organizations.



Dr. Delbert Flora (right) receives a plaque designating him the 1984 ATS Alumnus of the Year from ATS Vice President Fred Finks.

When Dr. Flora came forward to accept his award, he received a standing ovation from those at the banquet. In his acceptance speech, he reminisced about his years at the seminary, summing it up by saying, "Ashland Theological Seminary is my life."

As professor emeritus, Dr. Flora continues to attend chapel, faculty meetings, and other seminary functions, and to give occasional lectures. His wife Romaine is faithfully by his side, sharing in all that he does.

One hundred Indiana Brethren attend "Seminary-In-A-Day" workshop

Goshen, Ind. — "Inspirational." "Exciting." "Enlightening." These are just a few of the many raving accolades given the "Seminary-In-A-Day" workshop sponsored by Ashland Theological Seminary and hosted by the Jefferson Brethren Church for all Indiana Brethren on March 24, 1984.

The workshop featured four Brethren faculty members from Ashland Theological Seminary each teaching two, 2½-hour workshops for Indiana lay people. Dr. Richard Allison taught a plan for discipleship; Dr. Fred Finks taught church growth; Dr. Jerry Flora taught insight into understanding the New Testament; and Dr. John Shultz taught about grief, death, and dying. One hundred Indiana lay people took advantage of this "first ever" opportunity.



One of the class sessions of the Seminary-In-A-Day.

The day concluded with a banquet, music, testimonies, a slide story of Ashland Theological Seminary, and a challenging message by Dr. Fred Finks. The workshop was so well received that the seminary is considering a repeat performance.

—Dr. Jack Oxenrider, pastor Jefferson Brethren Church

Worst flood in memory strikes Riverside Christian School

Lost Creek, Ky. — The worst flood in memory occurred May 7 at Riverside Christian Training School. Nearly every home and building on campus was flooded. Thankfully, there was no loss of life or personal injury.

Three feet of water entered almost every home, and eight feet of water filled the gym (to just below the basketball goals)! Three feet of water also covered the first floor of the school building, destroying all elementary teaching and student materials, including some books purchased by the P.T.F. for next year. Musical instruments were buried by muddy waters, and the schools two pianos (both moved as high as possible) were destroyed, along with a new piano owned by one of the families (the Lauffers).

A small trailer that housed the school cook was tossed off its foundation and onto its side. Most of its contents were lost or damaged. Beds and mattresses in the boys' dorm and in many of the homes were ruined.

Despite the damage, spirits of the people at Riverside were good following the flood. They praised the Lord for His protection and for their opportunity to minister. And they were determined to restore things as quickly as possible so that school might continue.

A list of needs and of ways Brethren can help has been sent to each church. But the greatest need is for money, since many of the items lost or destroyed can best be replaced by purchasing them locally. Brethren wanting specific information about needs or ways they can help should call Doran Hostetler at Riverside (606-666-2359).

All Brethren are encouraged to continue to uphold the school, its administrators, faculty, staff, and students in prayer.

Wayne Heights Brethren find that "loafing" sometimes pays

Waynesboro, Pa. — For six weeks in April and May, the members of the Wayne Heights Brethren Church "loafed." And they discovered that in some respects it paid! Let me hasten to explain.

At the end of March, members and friends of the Sunday school and church were given little plastic "Love Loaf" banks. They were encouraged to keep these in a prominent place at home and to put in a thank offering each time they enjoyed a meal — at the same time remembering the untold millions around the world who do not have enough to eat.

Then on the next six Sundays, our Love Loaf coordinator, Miss Vera Laughlin, brought brief, informative reports of the needs in various areas of the world. She also told what various relief organizations are doing to help meet these needs.

May 6 was set as "Love Loaf Breaking Day," and a goal of $1,500 was set, an increase over the 1983 goal. During the morning worship service on May 6, each person came to the front of the sanctuary and emptied his or her Love Loaf.

That afternoon our treasurer, Judy Stevens, spent several hours counting all the coins, bills, and checks that had been presented. During the evening service, we learned that we had met — and exceeded — our goal, with an offering of $1,838.25! Several folks then suggested that we try to make it $2,000. This money will be equally divided between World Vision International and the World Relief Board of The Brethren Church.

The Wayne Heights Brethren praise the Lord that He has made it possible for them to have a part in sharing with others bread for life and the Bread of Life!

—Rev. Henry Bates, pastor

On the very day this was typeset, the editor received word from Rev. Bates that by May 22 the offering came to $2,071.75!

New "class" at Mesa, Ariz., celebrates first Communion Service together

Mesa, Ariz. — Rev. Bob and Kathy Mitchell led the newly-formed Brethren "class" at Mesa in its first Threefold Communion Service on Palm Sunday evening. Twelve people were in attendance.

Since Bob and Kathy were the only Brethren present, they modeled the Feetwashing for the others, explaining its significance from John 13. Following the Feetwashing, the Love Feast and Eucharist were celebrated.

Bob and Kathy began their bivocational ministry in the Mesa area last fall, and several families have begun attending services regularly. The fellowship, known as the Sunrise Community Church, was charted as a Brethren "class" by the Missionary Board of The Brethren Church in April. The Mitchells are receiving some support for this work from the Winding Waters Brethren Church and from the Missionary Board.

Brethren are encouraged to be much in prayer for this latest work in the rapidly growing greater Phoenix area.

Because of the famine in Africa, five million children face death, with another five million likely to suffer permanent damage to their health.

Mt. Olive Church dedicates new education wing

Pineville, Va. — The Mt. Olive Brethren Church dedicated a new education wing to its church building on Palm Sunday, April 15.

The new three-floor, brick veneer addition includes nearly 6,000 square feet of floor space and contains eight classrooms, a pastor's study, a small office, two rest rooms, a large entrance, an access ramp, and a fireplace in a large open basement. The building is heated and air conditioned with LP gas.

Construction was begun in June 1982 and completed in September 1983. The project also included drilling an 890-foot well.

Total cost was $113,000, with much of the work being done by Raymond Hensley and many other people of the church. The addition was financed through a building fund, special gifts, a $40,000 bond program, and an $18,000 loan from the district mission board.



The Mt. Olive Brethren Church building with the new education wing at the right.

Rev. Gene R. Hollinger, pastor of the Mt. Olive congregation, led the dedication service. Rev. Marlin L. McCann, pastor of the congregation from 1967-76, delivered the dedicatory address. Remarks were also made by Brethren Home Mission pastor Rev. Keith Hensley, a son of the Mt. Olive church who was instrumental in starting the building fund for the addition in the mid-1970's.

Others participating in the dedication service included Everette Rodgers, finance committee chairman; Odessa Shelton, moderator; Rev. Doc Shank, Southeastern District mission board representative; William Rodgers, building committee chairman; Sam Mitchell and Edward Ettinger. The choir presented special music, and the Harmans played the prelude.

The Mt. Olive congregation is also celebrating its 100th anniversary in 1984.

Southeastern District considers request of new church to join the district

Woodstock, Va. — The Southeastern District held its spring conference in the remodeled and expanded St. Luke Brethren Church April 28. Nearly 150 attended the day's activities.

Following a welcome from the host church and devotions by Rev. Brian Moore, the conference opened with an address by Rev. David Cooksey, pastor of the Lanark, Ill., First Brethren Church. Cooksey, who grew up in the district, spoke on the theme, "Seeking to Know the Lord."

"To know the Lord is something we must work at diligently," he said. He went on to highlight several things we know about the Lord, including: (1) He knows us intimately; (2) He knows our condition; (3) He accepts us even though we don't always seek Him; (4) He is patient with us; (5) He hates certain things; and (6) He requires that we act justly, love mercy, and walk humbly before Him.

Cooksey emphasized our need to spend a lifetime seeking to know God better. He concluded with the story of King Manasseh in II Chronicles 33, who, through his own repentance and seeking the Lord, brought repentance to the nation of Judah.

One item of business generated more than the usual interest. The district mission board reported that a new congregation near Fredericksburg, Va., had expressed interest in becoming a Brethren church and joining the district. The pastor, Sonny Ghene, and a layman from the church were introduced. Following a question and answer period, several expressed support that the mission board continue discussions with the congregation.

Following lunch, the Board of Spiritual Oversight presented "Sons and Daughters of the Southeastern District in Ministry." Biographical sketches of 24 men and women from the district currently in ministry had been submitted by congregations prior to the conference. Mr. Jim Vance of Mathias compiled the sketches, and they were read by Moderator Gene Hollinger. The program was a follow-up to the district's centennial celebration and concluded with a challenge for others to consider the ministry.

The next conference of the Southeastern District will be held September 22 at Oak Hill, W.Va.

—*Ronald W. Waters*

Dr. Charles R. Munson honored at ATS special chapel

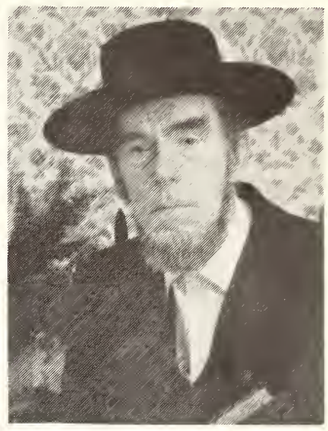
Ashland, Ohio — Dr. Charles R. Munson, Academic Dean of Ashland Theological Seminary, thought he was attending a typical chapel service Friday, May 18. The chapel bulletin board had announced the topic as simply "C.R. Day." But when Dean Munson arrived, he found three times as many people as usual, including several ATS alumni and other guests.

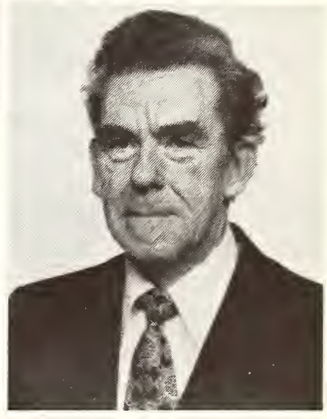
Doug Boquist, a second-year student, opened the service by explaining that C.R. stood for Cambodian relief. He then introduced faculty member Theron Smith to present a slide program on Cambodia.

But when the first slide was a picture of the Academic Dean, it became evident to "C.R." Munson that Cambodian relief was not the topic of the hour. Rev. Smith, assisted by ATS senior Gary Shockley, continued with a slide presentation depicting the many faces of Dr. Munson.

Following the slides, Mr. Boquist presented first ATS Vice President Fred Finks and then Ashland College and Seminary President Joseph R. Shultz, who spoke about the educational, professional, and personal accomplishments of Dr. Munson. Then Mr. Boquist gave others an opportunity to share.







Three of the many faces of C.R. Munson seen during the chapel service.

A number of students, former students, and several faculty members told of the part Dr. Munson had played in their lives. Among those things mentioned were his concern for students, his willingness to listen, his godly life, and his quality preaching. Also noted was his ever-present humor. Appropriately enough, the hour was filled with laughter.

When Dr. Munson was called forward to respond to this tribute, he demonstrated how overwhelmed he felt by lying down on the carpet. Back on his feet again, he expressed his appreciation for the recognition, commenting with his dry wit, "I enjoyed this. We could do it more often." In much the same vain, he paid high tribute to the seminary by stating, "It's been a good place to work." He also made it clear that he is not retiring — although he will be reducing his schedule to one-fourth time next year. And he summed up the direction of his life with the statement, "I've always tried to do what I thought the Lord would have me to do."

The service concluded with prayers for Dr. Munson offered by a student, an alumnus, and a faculty member. An informal reception followed, during which many expressed their personal tributes to Dr. Munson.

Kindleys celebrate 50th wedding anniversary

North Manchester, Ind. — Rev. Clarence and Mrs. Edna Kindley celebrated their 50th wedding anniversary with an open house at the First Brethren church of North Manchester, Ind., on Sunday afternoon, April 29. The couple was married April 28, 1934, in Roann, Ind., by Mrs. Kindley's father.

Rev. Kindley was ordained to the Brethren ministry in 1965. Prior to this he and Mrs. Kindley had operated grocery stores in Mt. Etna and Roann, Ind., and then he had worked for 18 years as a wholesale drug salesman.

During his years in the ministry, Rev. Kindley served for six years as pastor of the Flora First Brethren Church, five years at the Corinth Brethren Church, five years at the Johnstown Third Brethren Church, and several months as interim pastor of the Dutchtown Brethren Church. He is now retired.



Rev. and Mrs. Clarence Kindley

Rev. and Mrs. Kindley have three daughters and five grandchildren.

Rev. Keith Hensley pays tribute to Tentmaker Mabel Hepler

Hickory, N.C. — During the winter months, not all of the "snowbirds" stay north. A handful wander south every year.

One particular variety is called a "Hepler." Mabel Hepler, from Berlin, Pennsylvania, has made four trips south to help with mission churches in Florida and North Carolina. She spent two winters working in the Town and Country Community Church in Tampa, one winter at the Bible Fellowship in Kissimmee, Fla., and this past winter at the First Brethren Church of Hickory, N.C.

Mabel's one-woman Crusader team is a Spirit-appointed ministry. She first asks the mission pastor for permission to come *at her own expense* to work as a "tentmaker" for three to six months.

Originally this ministry was a vision she shared with her late husband, John. He was a deacon in the Berlin Brethren Church and had plans to minister to several churches as a carpenter after retiring. The Lord called John home, but Mabel continues to fulfill their vision.

When asked about this ministry, she said, "It's very rewarding to me and especially rewarding to people my age. It keeps me young and active."



Mabel Hepler (right) with Teresa Hensley (Pasto Hensley's wife). On the table is an altar set Mrs. Heple purchased for the Hickory church.

Young and active indeed! Though she is 70, Mabel is still difficult to keep up with as she helps with door-to-door surveys, teaches Sunday school classes, leads and helps with Bible studies, addresses and stamps newsletters, and folds bulletins. She visited over 300 homes in her three-month stay in North Carolina. She was bitten by one small dog and walked a far circl around homes guarded by larg Doberman pinchers! She als worked as a carpenter's helper, a she and I built our first furnac room together.

Mabel also does the work of New Testament prophetess, as sh strengthens, encourages, and com forts those around her.

She does admit to occasional mo ments of homesickness, and sh sometimes misses the activities o her home church, where Rev Ralph Mills is the pastor. She ha not picked a task for the faint hearted, but for those with a posi tive assurance that they are doin the Lord's work.

Mabel encourages others wh have retired and who have th time to fulfill similar ministries Indeed, there are several fearles snowbirds who venture southwar each winter to build up and en courage their Brethren. They ar greatly needed and appreciated.

May there always be a numbe of saints in Christ's church wh seek innovative ways to share thei faith and to nurture their younge brothers and sisters in Christ kingdom. They have resources wisdom and service to share tha come from years of loving Chris and of seeking to do His will.

—Rev. Keith Hensley, pastor
Hickory First Brethren Churc

Brethren pastors hear Gene Getz; study ordination of women

Ashland, Ohio — Approximately 65 Brethren pastors and elders attended Brethren pastors' conference April 24-26 at Ashland Theological Seminary. The conference was held in conjunction with the seminary's Ministry Conference, which was open to other Christian ministers and which had a total attendance of about 100.

Dr. Gene Getz, well-known Christian author, was the featured speaker for the conference. His six messages on a mature church and the importance of building up, loving, and encouraging one another were to the point and both inspirational and challenging.

Brethren pastors also studied the subject of women's ordination during the conference. Mr. David Kerner and Dr. Jack Oxenrider presented summaries of papers they had written favoring the ordination of women. Rev. Terry Lodico and Rev. Gene Eckerley presented summaries of papers they had written opposing women's ordination.

Pastors had an opportunity to question each man following his presentation, to evaluate the papers in small group discussions, and to question all four men in a panel discussion.

Since opinion on this issue is divided, Rev. Alvin Shifflett, president of the National Brethren Ministerial Association, reported that a committee of six men (three favoring, three opposing women's ordination) would be appointed to prepare a consensus agreement to be presented to the Ministerial Association at General Conference for its action.

1984 General Conference Preregistration

Name _____

Address _____

City _____

State _____ Zip _____

Please reserve only one room per form. YOUTH are to register through the Board of Christian Education if staying in the YOUTH DORM. If staying with adults, use this form. Note that preregistration with prepayment by **July 31** results in lower costs.

HOUSING

Circle type of room desired:

SINGLE DOUBLE TRIPLE

Circle nights you are staying:

S M T W Th F

Room preference (if any):

_____

_____

No. Nights × Rate/Night

_____ × _____ = _____

No. keys _____ × $10.00 = _____

Key deposit will be refunded at end of week when key is turned in. At least one key per room needed.

Total Housing Enclosed = _____

PREREGISTRATION FOR CONFERENCE HOUSING

Mail your preregistration form now . . . but before **July 31**. Enclose payment in full (including key deposit), and you may use the special prepayment rates below. **Please note:** preregistration with prepayment will not only save you expense; it will save you time upon arrival.

Instructions

1. Adults will be housed in Kem Hall, with overflow in Amstutz Hall. (Youth will again have their own dorm and will register through the Board of Christian Education.)
2. Rates are as follows:

	Prepaid by July 31	Upon Arrival
Single	$12.00	$13.35
Double	15.75	17.50
Triple	23.50	26.00

3. Groups desiring adjoining rooms must send all reservations together in one envelope and make note under "Room Preference."
4. Women's restrooms are on even-numbered floors; men's on odd.
5. All special requests will be filled on a first-received, first-honored basis.
6. Room registration hours will be announced later.

Mail as soon as possible with payment in full (but no later than **July 31**).

Send this entire page to:

General Conference Housing, 524 College Ave., Ashland, OH 44805

Moderator's Journal

Late April found us headed west in our Century II motorhome to attend the Southwestern Conference of Brethren Churches in Tucson, Arizona, April 27-29. We made brief stops in San Antonio and El Paso, Texas, on the trail.

The conference opened Friday evening in the First Brethren Church of Tucson, where Rev. Clarence Stogsdill is pastor. Rev. William Curtis, pastor of Northwest Brethren Chapel (also in Tucson) moderated the conference.

One of the delights of visiting the various district conferences has been the special time of fellowship we have had with Dr. Jerry Flora, as well as gaining much from his inspirational messages. This conference was more special because Jerry was accompanied by his wife Julie. Jerry gave the opening message, which was followed by a time of fellowship.

Saturday morning Moderator Curtis conducted necessary business, and Charles Beekley, Director of Christian Education, gave a multi-media presentation which highlighted the objectives and work of all denominational boards and ministries.

Peggy enjoyed speaking to the Woman's Missionary Society at their noon luncheon.

The business session after lunch included election of officers and committee reports. Then, after a brief coffee break, Dr. Flora presented a seminar on "How to Believe Brethrenly," using the "Centennial Statement" as the basis for the discussion.

The evening dinner was a delicious meal provided by members of the Tucson First Brethren congregation. The session that followed included the installation of district officers for 1984-85 by your Moderator and another inspirational message by Dr. Flora. Installed to office were moderator Wes George, vice-moderator Lyle Dreyer, secretary Ina Williams, assistant secretary Gloria Cook, treasurer Ellen Fisher, assistant treasurer Jane Anderson, and statistician Geneva Gentle.

Sunday morning, after combined Sunday school classes taught by Mrs. Kenneth (Susan) Hyland, co-pastor with her husband of the Papago Park Brethren Church, Tempe, Ariz., your Moderator had the privilege of bringing the morning message.

Sunday night we worshiped with Rev. Curtis and his congregation at Northwest Chapel, then headed north to spend the night with Rev. W. Clayton Berkshire. On Monday morning we had a glimpse of the area around Phoenix.

Peggy joins me in expressing appreciation for the many kindnesses and courtesies extended to us by the Southwest District.

After a stop in Williams, Ariz., we went on to Derby, Kans., where we worshiped with the Brethren congregation there. We also visited the Cerro Gordo, Ill., Brethren Church, where my father was pastor when I was born. We are now heading east in Century II to attend a meeting of the General Conference Executive Committee to finalize plans for the 1984 General Conference. We pray that all our pastors and congregations are diligently "Seeking to know the Lord," as we look forward to General Conference in August.

In His service,
Your Moderator
Chaplain Beekley

Margaret E. Lowery receives two awards

Krypton, Ky. — Miss Margaret E. Lowery, known to many Brethren people for her years of faithful service at Krypton Bible Center, was recognized recently as her community's Woman of the Year. She received the award during civic night observances at the Hazard, Ky., High School. She was recognized for her work with 4-H and Boy Scouts.

Miss Lowery's service to Boy Scouts also earned her another recent honor — the Silver Beaver award from the Blue Grass Boy Scout Council. The Silver Beaver is awarded by a local council, on behalf of the National Court of Honor, for noteworthy service of exceptional character to youth within the territory of the council. Miss Lowery received the Silver Beaver medal and a plaque.

Nine Brethren receive degrees from A.C.

Ashland, Ohio — Nine Brethren students were among the 477 graduates who received degrees during Ashland College commencement exercises on May 12. Mr. William R. Timken, Jr., chairman of the board of directors of The Timken Company, Canton, Ohio, was the commencement speaker.

Brethren students receiving degrees were:

Keith Heist (Canton Trinity), Master of Education.

William Hesketh (Vandergrift Pleasant View), Bachelor of Music.

Barbara Hintz (Ashland Park Street), Master of Education.

Sally Holmes (Ashland Park Street), B.S. in Education.

Todd Jewett (New Lebanon) B.S. in Business Administration.

Mark Martin (Ashland Park Street), B.S. in Business Administration.

David Rowser (New Lebanon and son of Pastor and Mrs. Donald Rowser), B.S. in Art.

Tracy Rowser (New Lebanon and daughter of Pastor and Mrs Donald Rowser), B.A., *Magna Cum Laude.*

Karla Sue Rowsey (Smithville and daughter of Pastor and Mrs James Rowsey), B.A.

Juan and María Miranda participate in Hispanic Pastoral Conference

Pasadena, Calif. — Approximately 750 Hispanic evangelical pastors and church leaders attended the first ever Hispanic Pastoral Conference held March 6-9 at Lake Avenue Congregational Church in Pasadena. While most of those who attended were from the southwestern United States, there were also pastors from Spain, Puerto Rico, El Salvador, Nicaragua, Costa Rica, and Mexico.

The purposes of the conference were to reflect on the mission and growth of the church, to promote the unity of the evangelical family, and to emphasize the urgent need of evangelizing both the Hispanic world and the world in general.

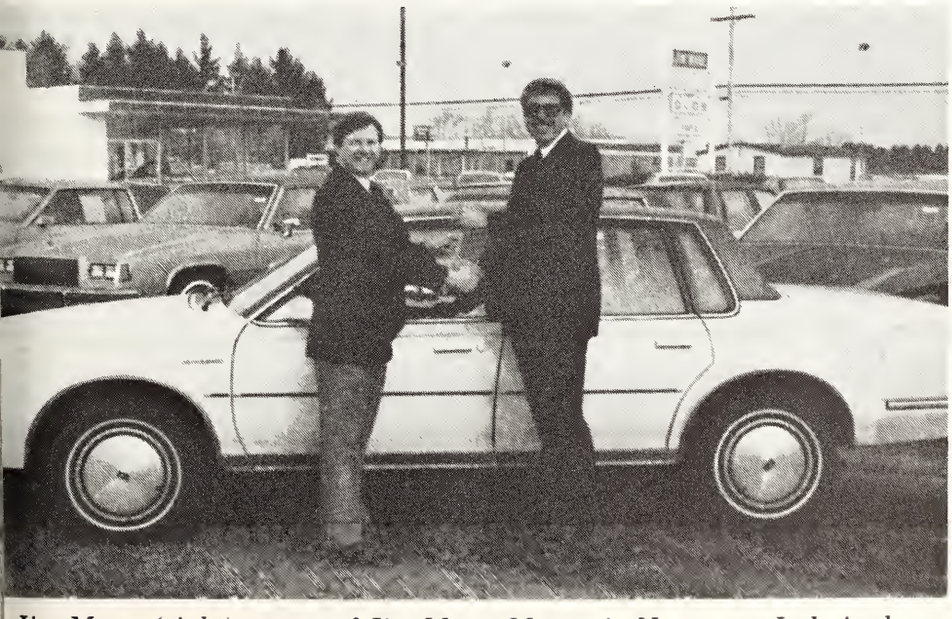
Dr. Juan Carlos Miranda, Hispanic Field Director for the Missionary Board of the Brethren Church, was Executive Secretary for the conference and also the speaker for one of the plenary sessions. His wife, **María**, led one of the 12 workshops offered during the conference, hers on the subject, "The Pastor's Wife and Church Growth."



Juan (left) and María Miranda with Mr. Efrain Rios-Mont, former president of Guatemala.

The former president of Guatemala, Efrain Rios-Mont, was the keynote speaker for the conference. Other speakers at the plenary sessions were Dr. Cho (Korea), Dr. Felix Castro R. (Puerto Rico), Rev. Daniel Ost (Mexico), and Rev. Alberto Mottesi (California).

The conference concluded officially with a banquet at the Pasadena Hilton. But this was followed by a celebration open to the public at the Olympic Auditorium in Los Angeles, with 4,000 in attendance.



Jim Moore (right), owner of Jim Moore Motors in Nappanee, Ind., is shown presenting the keys to a 1984 Cutlass Ciera to Dr. Fred Finks, Vice President of Ashland Theological Seminary. Jim and his wife Barb have been long-time supporters of the work of the seminary and decided to provide the car as an expression of their support.

Jim and Barb have been in the car business for many years in Nappanee and have helped many pastors with their transportation needs.

Dr. Fred Finks expressed thanks on behalf of the seminary to the Moores for their generosity.

Media presentation of NAE ministries available to churches

Wheaton, Ill. — The opportunity for united evangelical witness is now vividly portrayed in a full-color audio-visual presentation recently released by the National Association of Evangelicals. Entitled, "Together Making a Difference," the 12-minute sound filmstrip captures the multi-faceted ministry of the four-million member association and pinpoints key areas where its united voice has affected positive change.

"This presentation will put the local church in tune with the many practical ministries NAE has to offer," said Billy A. Melvin, executive director of the NAE. "It will also point out specific ways local congregations can be involved in a growing network of evangelical churches determined to make a difference through united action."

Through its audio visual "tour" of the NAE ministry, the filmstrip highlights such key aspects as the work of the NAE Office of Public Affairs in Washington, D.C.; the spiritual and social outreach of World Relief of NAE; and the association's many programs and informative publications.

Available without cost on a loan basis, the "Together Making a Difference" filmstrip may be obtained by writing NAE, P. O. Box 28, Wheaton, IL 60189.

Brethren Resolve For Peace

by the Jefferson Brethren Church

The following resolution was adopted by the Jefferson Brethren Church, by unanimous vote, on January 4, 1984. It is being printed in the EVANGELIST *at the request of that congregation.*

BRETHREN are a peace-loving people. Historically, this value was expressed in the practice of nonresistance which established the Brethren in the tradition of the peace churches such as Mennonites, Quakers, and the Church of the Brethren. Twentieth century Brethren continue to uphold the ideal value of peace, but the church embraces persons of diametric difference in conviction concerning the role and means of "peacemakers." On one hand, some Brethren understand "peacemaker" as a practice of nonresistance. Brethren annually reaffirm that historic position as a nonresistant peace church and, as such, provide counsel, sanctuary, and support for those persons who, as a matter of personal conscience, hold a conviction of nonresistance.

On the other hand, some Brethren understand "peacemaker" as the responsibility of state to defend against and deter evil. Brethren affirm the role of the state to maintain peace through a strong national defense and deterrents to aggression by the sanction of chaplains in all branches of military service and by providing counsel and support for those persons who, as a matter of personal conscience, hold to the conviction of peace through a strong defense or "resistance."

The popular and official sanction of both these diametric views within the umbrella of Brethrenism produced an irreconcilable rift over the 1982 and 1983 Peace and Nuclear Arms Issues. Our disagreements are obvious. Our separate persuasions are not likely to convert one another; yet Brethren, as peace-loving people, can and must agree on positive steps for peace.

As Brethren Peacemakers, let us resolve:

I. To oppose tyranny, injustice, exploitation, and dehumanization whenever and wherever it exists.
   1. To vote against persons, regardless of political affiliations, when they encourage or support such practices at home or abroad.
   2. To express our opposition to these practices in writing, surveys, telephone, and personal contact with political candidates and public officials.
   3. To make opposition to these practices political agenda by raising and drawing attention to such evils, and using our resources for truth and justice.
   4. To encourage local congregations to establish a Social Concerns Committee to aid in the implementation of points 1, 2, and 3 above.

II. To encourage our government to seek to redu the threat of all war, including nuclear war, an to pursue peace through all possible diplomat means.
   1. To continue the efforts of détente through i ternational dialogue, negotiations, and dipl macy aimed at the lessening of internation tensions.
   2. Continue in SALT, START, and other suc means of weapon and warfare control and r duction.
   3. Pursue all possibilities of bilateral, verifiab reduction and/or "build downs" of offensiv and/or nuclear weapons.
   4. Maintain control of the availability and sa of nuclear technology, arms, and offensiv weaponry with the ultimate goal of elimina ing the sale in arms trade.
   5. The military which is maintained should be f defense purposes only. The U.S. should avo being the aggressor in military action ar never initiate a nuclear "first strike."

III. To encourage our government to pursue peace ar the improvement of "East/West" relationships vi
   1. Continual diplomatic communication.
   2. Trade and commerce in nonstrategic items.
   3. Cross-cultural exchanges in education, trav and diplomatic visits.
   4. Collaboration and cooperation in nonstrateg areas unrelated to national defense and s curity.

IV. Making "peacemaker" agenda a regular part prayer.
   Pray for:
   1. Bilateral (mutual) verifiable disarmame and/or "build down."
   2. The lessening of tension in East/West rel tions.
   3. The removal from power of those who encou age and support tyranny, injustice, exploit tion, and dehumanization.
   4. Freedom and human rights of those who mu live under communist tyranny.
   5. Those who work for the cause of freedom a justice in the West and East.

V. Provide avenues for Brethren to work "peacemaker roles" and to infiltrate the cultu with peace agenda.
   1. Active support and promotion of cross-cultu voluntary service for Brethren young people conjunction with the Mennonites and Chur of the Brethren. *next pa*

2. Encourage Ashland College and/or Seminary to develop educational exchange programs in Third World, Eastern European, and Asian cultures.
3. Encourage the development of tours for Brethren to visit Third World, East Asian, and Eastern European nations for cross-cultural experience.
4. Encourage and support Brethren to pursue peacemaking professions in the private and governmental sections, such as Diplomatic Corps, foreign exchange programs, Peace Corps, Military Chaplaincy, etc.
5. Encourage Ashland College to develop "peacemaker" programs as a part of the John M. Ashbrook Center for Public Affairs.
6. Continue in the official support of Brethren young people of both peace convictions by:
   a) encouragement, support, and sanctuary for those who are nonresistant.
   b) encouragement and support for those who enlist or are conscripted for military service.

For nonresistant Brethren, this proposal may represent unconscionable compromise. On the other hand, for those who believe in peace through strength, suspicion and fear of excessive compromise may be disabling. Differences are resolved through dialogue, and peace is achieved through mutually acceptable compromise. If Brethren who love peace cannot coexist with their difference, how can we expect such of nations? Let us concentrate on areas in which we can agree rather than constantly bickering over our differences.

Our role of the peacemaker may be in dispute, but the goal of peace is undeniable. May Paul's teaching be our practice:

Never pay back evil for evil to anyone.
Respect what is right in the sight of all men.
If possible, so far as it depends on you,
be at peace with all men.

Romans 12:17-18

The General Conference Peace Committee is aware of this resolution, but has taken no action on it. The committee does encourage readers to respond to the resolution, however. In the interest of continuing study and coordination, responses should be sent to the chairman of that committee, Phil Lersch, 6301-56th Avenue, North; St. Petersburg, FL 33709.

In Memory

Irs. Maybel Nelson, 75, May 9. Active for 45 years n the Bethlehem Brethren Church. Services by Pat elanzon, pastor.

ouis K. Szczypiorski, 75, May 4. Member for 53 ears of the Ardmore First Brethren Church. Services y Gene A. Eckerley, pastor.

lenry Montgomery, 57, April 24. Member for 23 ears of the Dayton Hillcrest Brethren Church. Servces by Dennis J. Wilson, pastor.

ev. Darrell R. Murray, 87, April 24. A member and rdained elder in the Church of the Brethren, Rev. lurray pastored the Columbus, Ohio, Cooperative rethren Church (including both Brethren and hurch of the Brethren members) from 1930 to 1977.

dna Wengard, 88, April 24. Member of the Waterloo First Brethren Church. Services by Lynn Mercer, astor.

nna LaRene Seigh, 63, April 23. Member of the ohnstown Second Brethren Church. Services by onald Wagstaff, pastor, and Rev. Don Rager.

aul Le Master, 72, April 14. Member and deacon of he Loree Brethren Church. Services by Claude togsdill, pastor.

Weddings

eAnne Icenhour to **Rufus G. Aurand**, May 19, at he Ashland Park Street Brethren Church; Rev. Wilam Kerner and Dr. Arden Gilmer, pastor, officiating. lembers of the Park Street Brethren Church.

haron Marie Wachholz to **Robert Eugene vosec, Jr.**, April 26, in Levels, W. Va.; Rev. Bruce hanholtz, officiating.

nn Green to **Jack Gable**, April 7, at the Loree Brethren Church; Rev. Austin Gable, officiating. Groom a member of the Loree Brethren Church.

Sue Ellen Stingley to **Ronald Dean Hawn**, March 17. Bride a member of the Flora First Brethren Church.

Goldenaires

Harry and Grace Weidenhamer, 53rd, June 21. Members of the Ashland Park Street Brethren Church.

Emory and Margaret Hensley, 50th, May 30. Members of the Mt. Olive Brethren Church.

Paul and Alma Whitmer, 68th, May 15. Members of the Ashland Park Street Brethren Church.

Mr. and Mrs. Emerson Miller, 56th, May 7. Members of the Loree Brethren Church.

Paul and Margaret Miller, 54th, May 7. Members of the Waterloo First Brethren Church.

Lawrence and Lelia RuLon, 54th, May 4. Members of the Waterloo First Brethren Church.

George T. (Ted) and Dorothy Beal, 54th, April 10. Members of the Masontown Brethren Church.

Membership Growth

Fairless Hills-Levittown: 2 by baptism, 1 by transfer
Masontown: 3 by baptism, 4 by transfer
Meadow Crest: 2 by baptism, 1 by transfer
Monrovia: 1 by baptism, 2 by transfer
North Georgetown: 10 by baptism
Pasadena: 7 by baptism
Pittsburgh: 7 by baptism
Pleasant View: 4 by baptism, 2 by transfer
Sarasota: 1 by baptism, 12 by transfer
Sarver: 6 by baptism

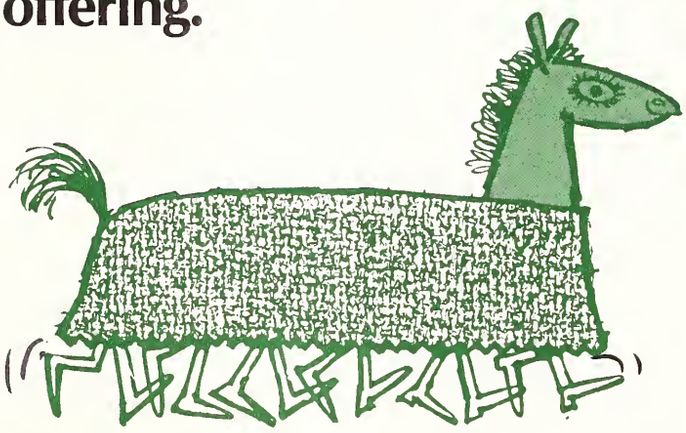


Thank you

for helping take some of the pain of today's educational expense

and putting some new life into our seminary and pre-seminary students with your *Ministerial Student Aid* offering.





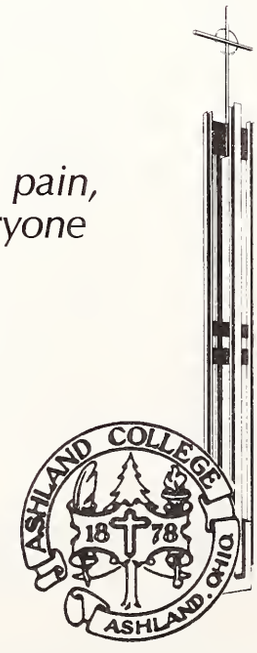
Fifty-six churches gave $10,532 this past year, which enabled the MSA committee to assist 23 seminary students and two pre-seminary students with scholarships averaging $500.

Our seminary and pre-seminary students discover a horse of a different color . . .

when the community of believers put their faith into action with:

- an offering of prayer
- a spoken word of personal encouragement
- offerings for student aid

Our students do appreciate less pain, more life and a horse with everyone headed the same direction.



Support the ministerial student aid program

You may send your offering to:
The Rev. Bradley Weidenhamer
Ashland Theological Seminary
Ashland, Ohio 44805

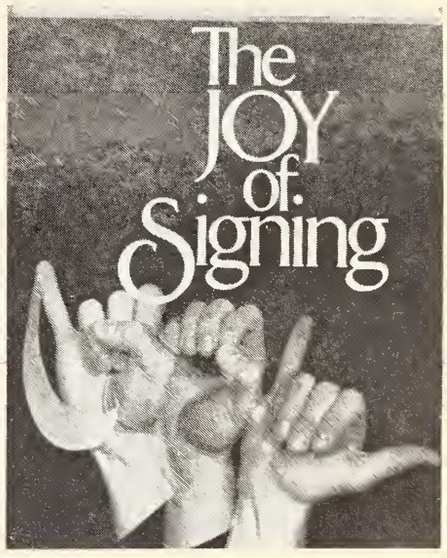
The Brethren
Evangelist
July/August 1984

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When a family from the Oakville, Indiana, Brethren Church learned that their baby daughter was deaf, they discovered . . .









. . . A Community of Love

see page 10

Learning From Our Heritag

by Dale R. Stoffer

What Is Unique About The Brethren Church?

IN this, the last article in my series, I want to address the question, "What is unique about The Brethren Church?" The uniqueness of the Brethren can be found in four areas: our sources of authority, our approach to Scripture, our view of salvation and the Christian life, and our concept of the church.

The special understanding of the Christian faith that we Brethren hold derives first of all from the sources of authority we recognize. These sources are God, Jesus Christ, Scripture, the Holy Spirit, the early church, the gathered church, and enlightened reason.

With regard to these sources, we have held: God's sovereign purpose in history is to form a people for His own glory. Jesus Christ has given to man a perfect, living example of God's will for His people. A perfect record of God's will for man is to be found in the New Testament. The Holy Spirit not only inspired this record, but is the One who leads believers to understand and apply its content. The life of the early church provides a valuable commentary on the ideal life set forth in the word. Believers are directed to the church as *the place* where God's will is to be worked out in and through them. Enlightened reason can aid in perceiving God's will for humanity.

On the basis of these authorities, it can be seen that the primary focus of Brethren thought will be the creation of a God-like character and *life* in a people committed to their Father.

The Brethren from their origins have maintained a high view of Scripture, holding it to be "authoritative, trustworthy, and true in every respect" ("A Centennial Statement"). God's word has priority over any human source of authority: reason, experience, creeds, systems of theology.

Because of this view of Scripture, we should approach the Bible in a humble, straightforward manner, seeking to apply obediently to our lives the truths we find. We have not been satisfied with a least-common-denominator Christianity, reducing the faith to a level palatable to the masses. Rather, we have sought to be faithful to *all* the truths we find in Scripture (hence our practice of trine immersion, threefold Communion, anointing the sick with oil, and discipline).

Our view of salvation is molded by the convi tion that salvation is both an event and a proce in which divine sovereignty and human respons bility each has its place. Salvation is a gift of Go which He must initiate by enlightening our min to our spiritual need through His word and th Holy Spirit.

Upon recognizing our need, we are to respond God in repentance and faith. Baptism follows as a expression of obedient faith and as a pledge to liv out the new life made possible by Christ's deat and the indwelling Spirit. As we respond to God gracious offer of salvation, He grants His gifts forgiveness, the Holy Spirit, adoption, regener tion, and justification.

From the moment we commit our lives to Chris we are to begin the lifelong process of sanctific tion, which has as its goal the transformation our total lives into the likeness of Christ. In Bret ren thought, the new birth must *always* lead on the new life of faithfulness to Christ.

In the Brethren view of the church, life in th community is not optional; all are called to be v tally linked to a local body. It is here that God will and kingdom purposes are being worked ou

The view of the church held by the Brethren h been described as a Believers' Church. That is, th church is composed only of those who have made voluntary commitment of their lives to Jes Christ. This view has several important feature

The church is a Spirit-led community: it desir to remain obedient to the word as the Spir applies it to the local setting.

It is a covenanting community: Christians wi ingly and lovingly submit themselves to God a to one another.

It is a holy-living community: as Christ's dis ple, every Christian desires to recognize H lordship and live in conformity to God's will.

It is a disciplined community: desiring to have community that reflects God's character, the me bership agrees to give and receive loving couns

It is a caring-sharing community: believers w respond not only to the needs of brothers and si ters in the faith, but will also have a burden f the physical and especially the spiritual needs the non-Christian world.

The Brethren
Evangelist

Serving The Brethren Church in its second century.

THE BRETHREN EVANGELIST
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Cover

At left, the James Reese family of he Oakville, Ind., Brethren Church. op right, Nancy Reese signs the ord "milk" to daughter Rebecca Jo. Middle right, a book about signing. ottom, Cindy Lawrence leads a ign language class at the Oakville rethren Church.

—photos by Kyle Evens staff photographer, *The Muncie Star*

Vol. 106, No. 7 **July/August 1984**

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An interview with Dr. Gene Getz by Rev. James R. Black.

6 The Church Budget: An Excellent Planning Tool
Rev. Dan Gray considers the purpose and four fundamental points of a church budget.

8 Come, Let Us Worship!
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10 A Community of Love
When a family from the Oakville, Ind., Brethren Church learned that their baby daughter was deaf, their church became for them "A Community of Love."

13 New Body
Part five in a series of lessons on discipleship.

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Please Note:

No August Issue. As announced in the May EVANGELIST (p. 3), the Brethren Publishing Company Board of Directors has decided to eliminate the August issue of the EVANGELIST each year as a cost-cutting measure. Therefore, this issue has been designated the July/August issue.

Brethren Publishing Company Annual Corporation Meeting. The annual corporation meeting of the Brethren Publishing Company will be held Thursday, August 16, 1984, during the 10:00 a.m. (EDT) business session of the General Conference of The Brethren Church. The meeting will be held in the John C. Myers Convocation Center, Ashland College, Ashland, Ohio. Delegates to the General Conference constitute the membership of the corporation.

—Gene A. Gealsen, Secretary.

Learning From Our Heritage. With this issue Dr. Dale Stoffer brings to a conclusion the series of articles on "Learning From Our Heritage" he began two years ago. Our sincere thanks to Dr. Stoffer for sharing his insights, causing us to think deeply about who we are and what we can be as Brethren.

Rev. D.C. White's 100th Birthday. Rev. D.C. White, The Brethren Church's oldest living Brethren elder, will be honored on the occasion of his 100th birthday at the Berlin, Pa., Brethren Church on Sunday, July 22, from 2:00-4:00 p.m. If you wish to send greetings, Rev. White's address is 209 High St., Berlin, PA 15530.

Fifth in a series of articles presented by the General Conference Evangelism Committee

Equipping the Church For Today's Opportunity For Evangelism

An interview with Dr. Gene Getz by Rev. James R. Black.

When Dr. Gene Getz came to Ashland in April to speak at the Ministry Conference at Ashland Theological Seminary, Rev. James R. Black spent some time asking him questions about evangelism and church growth. The following is part of their conversation.

Dr. Getz is well-qualified to speak on these subjects. In 1972 he and several families in Dallas, Texas, began the Fellowship Bible Church. Today that church has evolved into a number of churches that meet in the Dallas metroplex and in other parts of the country. In addition to pastoring one of these congregations, Dr. Getz is director of the Center for Church Renewal, an organization designed to serve pastors, missionaries, and other church leaders in renewing churches. He is also the author of a number of books, among them Sharpening the Focus of the Church *and* The Measure of a Church.

Rev. Black, who did the interview with Dr. Getz, is Director of Home Missions and Evangelism for The Brethren Church.

Jim: Do you sense an increased interest in evangelism over the past decade?

Dr. Getz: Yes, there has been an increased interest in evangelism.

Jim: How do you account for this?

Dr. Getz: Well, I think there are several things. One is just the general context in our society, the evangelical popularity that has taken place. Key people in positions of leadership in our country, including Presidents of the United States, claim to be evangelical and born again. It seems that we are beyond the "evangelical who?" mentality. Now when you mention that you are an evangelical, there's an identity.

Another factor is the failure of science, particularly in the last couple of decades. The "Great Society" never came. This threw people, particularly youth, into a crisis, and they went off into the drug scene. They didn't find answers there, so there was a return, resulting in the Jesus Movement and a new search, a new openness to the supernatural. Science had failed. "Do your own thing and trip out on drugs" certainly wasn't the ar swer. So that created a vacuum in the lives c people so that there was a new search for th spiritual. This has given us a new opportur ity for evangelism.

A third factor is that several key evangel cal leaders have become very well-knowr Billy Graham, for example. When I trave and people ask me if I am a minister, I ca usually establish a frame of reference ver quickly by simply saying, "Do you know wha Billy Graham believes? I believe the sam thing he believes." It's amazing how man times people say, "Oh yes, I know what Bill Graham teaches." Another personality who i very strong and is increasing interest i evangelism is Bill Bright through Campu Crusade.

Then I think there is another factor, an that is the whole area of the media, specif cally Christian television programs.

Jim: You don't see the media as a ba thing, then?

Dr. Getz: It's created an evangelical cor sciousness, evangelism consciousness. Ther are a lot of things about it that trouble m personally. But on the other hand, it ha created an awareness. It's easier to talk abou Jesus Christ because so many people hav talked about Him.

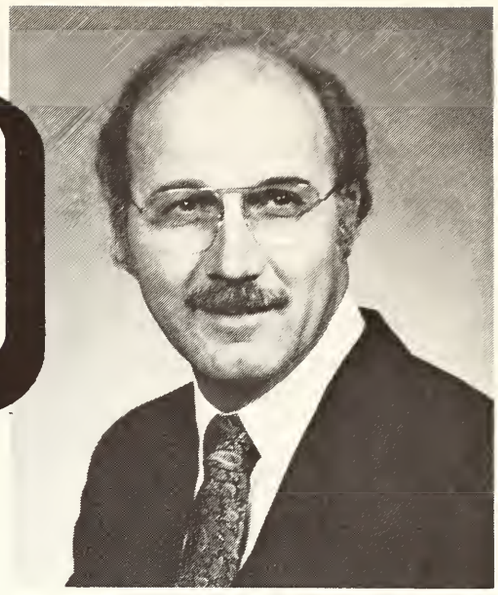
Jim: Do people need to be trained fc evangelism? If so, whose responsibility is it t train them?

Dr. Getz: I definitely think that peopl need to be trained for evangelism. Ephesian 4:11-12 says that the Lord has given som apostles, prophets, evangelists, pastors an teachers to equip the saints to do the work c ministry. Part of the work of ministry ce tainly is carrying out the Great Commissio in the sense of evangelism. So I feel tha people need to be prepared and equipped to d the work of ministry.

Jim: Now the responsibility. Whose respor sibility is it to train them?

Dr. Getz: The church was launched by th apostles, prophets, evangelists, pastors an

"I think that the Bible focuses on the fact that the leaders of the church are responsible to equip other members of the body to do the work of evangelism."



Dr. Gene Getz

eachers. And they are to equip the saints in he work of ministry. So I think that the ible focuses on the fact that the leaders of he church are responsible to equip other nembers of the body to do the work of vangelism.

Jim: How much does a pastor influence a nurch's spirit of evangelism?

Dr. Getz: Greatly. If the pastor, who is in he key position of teaching and leading, is ot committed to evangelism and to en- ouraging people to reach out and touch their eighbors with the Gospel of Christ, then here is not going to be the excitement and nthusiasm and encouragement there ought o be. The pastor should be a model in this rea.

Jim: Dr. Getz, is evangelism a spiritual gift iven to some and not to others? Or are we all qually responsible for seeking to lead others o Christ?

Dr. Getz: First of all, I think there is some mbiguity in the Scriptures relative to what he gift of evangelism actually was. The thing hat intrigues me is that there is only one vangelist per se identified in the Book of cts, and that's Philip the Evangelist. How- ver, those who did the primary work of vangelism initially were the apostles. My onclusion is that when Paul listed the gifts n Ephesians 4 — apostles, prophets, evangel- ts — that evangelists were included in the ift of apostleship. If you follow the work of he apostles, you'll find that they were in- olved primarily in the work of evangelism. o evidently they had the gift of evangelism er se, whatever that was.

But as you trace through the Book of Acts, oing beyond the leaders like the apostles, rophets, and evangelists, you have people oing everywhere talking about Jesus Christ. vidently when the church was scattered out f Jerusalem, they went everywhere talking, peaking, sharing the gospel. So that shows he that there were those who had the gift of vangelism, but there were also the people at arge who went everywhere sharing the gospel. That's a model, certainly, for us today.

Now whether or not all Christians are equally responsible, I would have to modify that a bit. In the New Testament the Lord gave certain individuals primary responsibility — a heavier responsibility — in the area of evangelism. But if I understand my Bible correctly, all of the believers were to be part of that unified community that developed a backdrop against which evangelism was to take place. And everyone was to be ready to give a reason for the hope that was in them. So what I am saying is that I think some have a special responsibility to concentrate in the area of evangelism. But generally speaking, I would still come back to say that we are all responsible.

Jim: It seems that methods of evangelism change. In your opinion, is there a best method?

Dr. Getz: Well, I see a model in the New Testament that methods of evangelism should change depending upon the cultural situation. For example, when Peter preached on the Day of Pentecost, he was speaking to people whose minds and hearts were saturated with the word of God. Many of them had heard Jesus for 3½ years. Plus the fact that they were Jews with a religious heritage and the background of the Old Testament against which to evaluate the message of Christ. All Peter did, when they asked, "What must we do to be saved," was to say, "Believe it, repent, and be baptized. Respond." They were ready. So it was a very quick presentation of the gospel, and they responded.

But if you follow the pattern, as the apostles and leaders moved out into the pagan Gentile word, their methodology changed. Paul's methodology changed. We have him settling into certain communities for extended lengths of time — this many months or this many years. (*next page*)

You also see the words that describe evangelism changing. In the first part of the Book of Acts evangelism is more of a declaration, a proclaiming, a telling. But when you get out into the Gentile Greek and Roman world, you have expressions like "they searched the scriptures daily to see whether these things were so." They dialogued, they searched, they questioned, they discussed, they proved. These are the words that are used to describe the process. Now what that tells me is that when the apostles got away from the Jewish mentality and into the Gentile mentality, they had to change methods because the Gentiles had no background. They had to search the scriptures. They had to spend time and dialogue.

I think that says something to us today. The more pagan our society becomes, the more secular our society becomes, the more we've got to give attention to in-depth exposure to Scripture as a means of bringing people to Christ.

Jim: That's an interesting observation. Please go on.

Dr. Getz: I think that what we are saying — the bottom line — is that our methods have to change with cultural changes. The more we get into the secularized mind-set or mentality, the more we have to get into the friendship approach, the soft-sell approach — getting people into the Scriptures in a non-threatening environment where they are free to ask questions without being put down. I think that we also need to expose people to a loving, accepting group of Christians who don't judge them. We need to invite them into Bible studies and put out the ashtrays and let them be themselves. We've got to accept people as they are and not try to clean up the outside of the plate before the Holy Spirit gets in and cleans up the inside.

Jim: You touched on this question earlier, but how important is the pastor's role in developing a growing church?

Dr. Getz: I think he's very, very important. It's interesting that in the research that the church growth people have done, they see a direct correlation between the pastor and his strength and leadership ability and a growing church.

Now I'm a strong believer in multiple leadership, in building a core of men and women who lead, so that the church is not a one-man operation. But behind all of that, someone has to be the key prominent leader, a motivator, an encourager, a mobilizer. In this sense, there is a direct correlation between a growing church and a pastor who is a key leader, a strong leader. [†]

The Ch
An Excelle

by Dan L. Gray

PLANNING is important! God tells us tha we should not worry, but He certainly in dicates that we must plan wisely. A churc budget is an excellent planning tool.

A church budget, or spending plan, canno spend and save money for a congregation Nor can it work miracles. But budgeting i setting a standard of spending through care ful planning so that the church can kee within its income. It is a spending guide, no a means to get money or fill the treasury. It i only to be used as a directive for spending. I is the tool by which offerings are apportione for God's work, and it establishes a sequenc of priorities. It informs the treasurer how t spend.

A record of church spending helps to give picture of the financial needs and interests o a congregation. This, in turn, helps th church manage its money better. A suitabl budget enables the church to make choices s that it can accomplish many things. A budge frees in spending rather than binds; stimu lates rather than depresses. It helps to solv financial problems. It rewards good thinkin and wise action, and aids in the attainment o important goals. It is obvious, then, that local church's annual budget plays a crucia role in the life and work of the congregation

Fundamentals of budgeting

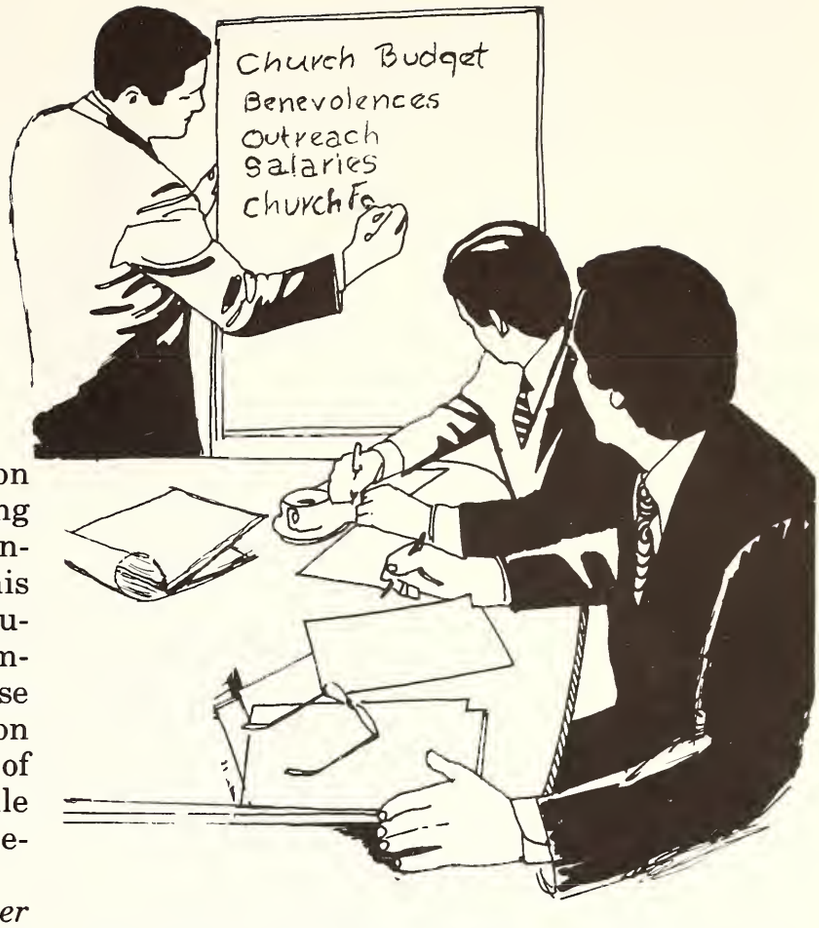
Each church must set up its own plan b which it can live within its income and knov where its money goes and how it is spent. Bu their are four fundamental points that shoul be part of all church budgeting.

1. *Planning for firstfruit offerings to de*

Rev. Gray is pastor of the First Brethren Churc of Elkhart, Ind., and chairman of the General Con ference Stewardship Committee.

This is the third in a series of quarterly article planned by the Stewardship Committee to encou age faithful stewardship in The Brethren Church

Budget: anning Tool



nominational benevolences. The congregation s demonstrating the principle of tithing vhen it sets aside a certain portion of its in- ome for denominational ministries. In this vay it is setting a good example for individu- ls in the congregation, showing them the im- ortance of tithing to the local church. These fferings are also a witness to and expression f the local church's faith in and support of he Brethren denomination. And they kindle n interest in and commitment to the de- nominational organization.

2. *Planning the use of income to cover hurch expenses.* This encourages the church s a whole to conserve and be more conscious f expenses.

3. *Planning for development and well- eing.* The church always needs to project for he year ahead, but also for future ministries. This helps the members of the congregation o be ministry conscious through their giving nd in their personal involvement.

4. *Planning for systematic savings.* Emergencies are bound to occur. By saving ystematically, the church is better prepared o meet these emergencies.

A well-planned budget should enable the hurch to invision its yearly ministry and elp it plan for the years to come.

It is important to remember that a church udget is not a gimmick for raising money. It s an educational approach to church finances hat has integrity. It is an approach that tells he members, "God's priests," that "It's up to ou! By your offerings and pledges you are etermining the total work the church will o."

Recommended resources

The following are resources recommended y the National Association of Evangelicals. These resources will help you start a budget n your church or assist you with your pres- nt budget.

1. Edward J. Hales. *Building the Budget* for the Local Church. Neibauer Press, Inc., 1970. Available through the Stewardship Commission of N.A.E., Box 28, Wheaton, Ill. 60187.

2. Manfred Holck. *Annual Church Budget.* Minneapolis, Minn.: Augsburg Publishing House, 1977.

3. Manfred Holck, Jr. *Complete Handbook of Church Accounting.* Englewood Cliffs, N.J.: Prentice-Hall. This book is one of the best-written on this vital subject. It will tell you how to keep an easy, proven, practical set of church financial records. It will show you how to tell your members the way things really are at your church financially, with a simple, easy-to-understand system of reports.

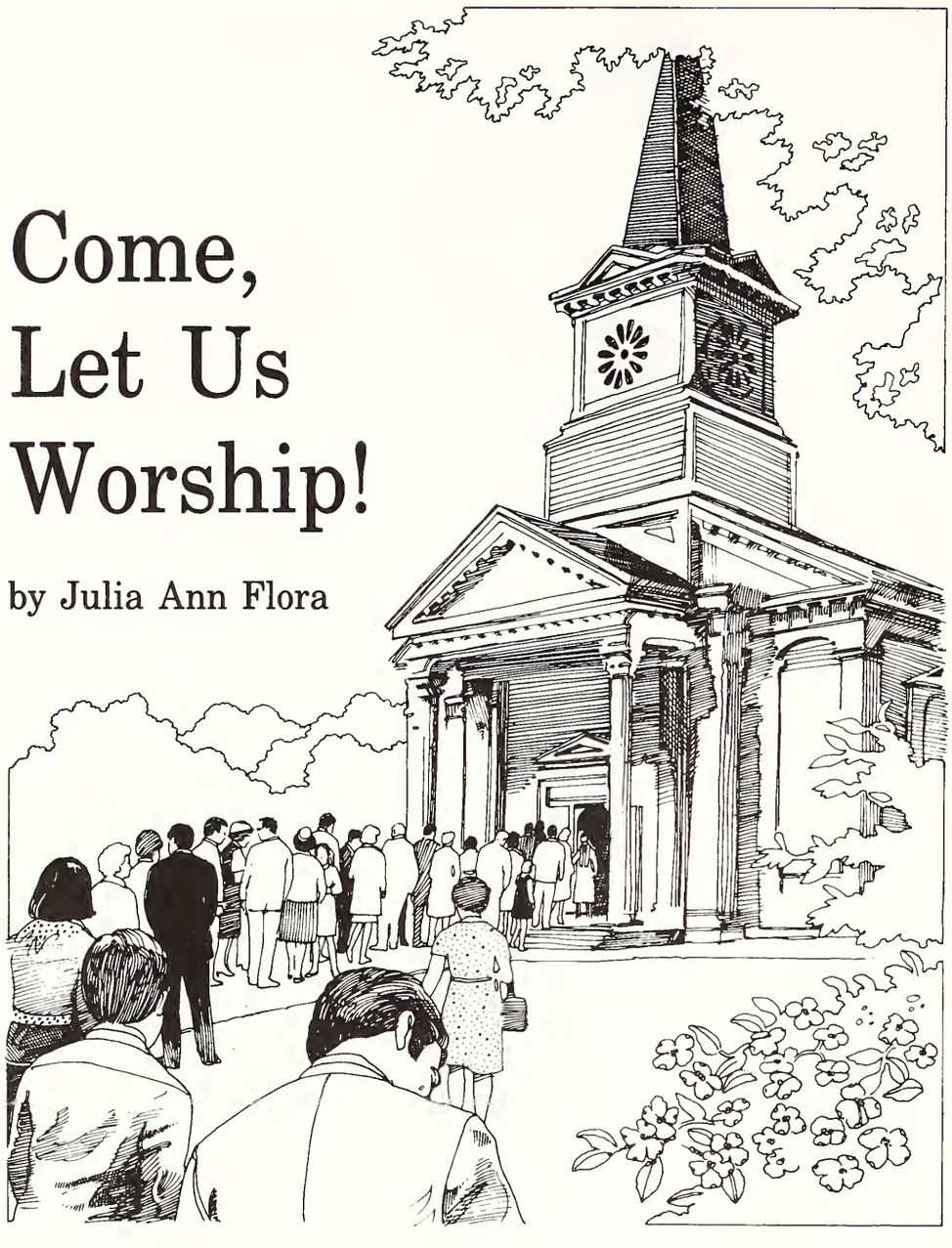
4. Manfred Holck, Jr. *Money and Your Church.* Keats Publishing, Inc., New Canaan, Conn. Distributed by Ministers Life, Inc., Minneapolis, Minn. This book should be very helpful to any local church studying the acquiring of funds and spending them wisely. The author gives a complete set of guidelines for successful fund drives in the local church, including organizational structure and forms.

5. David R. Holt. *Handbook of Church Finance.* New York, N.Y.: Macmillan, Inc., 1960.

If the Stewardship Committee can be of service to you or your church, please contact any of the members. They are listed in the Brethren Church Directory. [†]

Come, Let Us Worship!

by Julia Ann Flora



"THIS world can be saved by one thing only and that is worship . . . ," declared Archbishop William Temple years ago. "For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

The word worship is derived from the Anglo-Saxon word "worthship" (*weorthscipe*), which means recognition of one who is worthy. Worship is an exercise of the human spirit reaching toward God. Its purpose is not to satisfy our needs, make us feel better, or improve our social well-being, but to express the worthiness of God.

Evelyn Underhill, a renowned scholar of this subject during the first half of this century, defined worship as "the response of the creature to the Eternal, an acknowledgment of God as transcendent, that is 'above the world and occupying a space known as 'holy.'" She understood worship as "the great spiritual action" of the human race, an action in which we transcend our ordinary visible world and join with the whole communion of saints to delight in God.

We refer to the Sunday morning gathering as a *service* of worship. This service is the main work of Christians. Sometimes the order of this service is called "liturgy," which actually means "the work of the people." Motive, purpose, desire, and intent are key words if work is a part of worship. The primary work or purpose of a Christian is to "glorify God and enjoy Him forever."

Although many strands enter into worship, including penitence, supplication, and intercession, its prevailing note is adoration. Jan Van Ruysbroeck, a Flemish mystic, wrote: "He who does not praise God while here on earth, shall in eternity be dumb."

One of our greatest hymns of adoration and praise is "Joyful, Joyful, We Adore Thee." The words were written in 1908 by Henry van Dyke, a preacher, college professor, and diplomat from Pennsylvania. The first stanza offers three great titles for God: "God of glory," "Lord of love," and "Giver of immortal gladness." The third and fourth stanzas sound a positive note of victory — but "in the midst of strife." The closing line emphasizes the importance of music in the Christian life with the words, "Joyful music lifts us sunward In the triumph song of life."

The Bible remains at the heart of all Christian worship. It is the normal and accepted means by which God reveals Himself to men and women. Some of its instructions concerning worship are: "Come, let us bow down in worship, let us kneel before the LORD our maker . . ." (Ps. 95:6). "Exalt the LORD our

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Mrs. Flora is a member of the Ashland First Brethren Church and serves on the General Conference Worship Committee. This article was written on behalf of that committee.

God and worship at his holy mountain, for the LORD our God is holy" (Ps. 99:9). "I live in a high and holy place, but also with him who is contrite and lowly in spirit . . ." (Isa. 57:15). "Blessed are those who have learned to acclaim you, who walk in the light of your presence, O LORD" (Ps. 89:15). "Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that confess his name" (Heb. 13:15). "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Rom. 12:2).

The Psalms in worship

Much of our worship material is taken from the Psalms, the "Songbook of the Bible." Psalms are read responsively and as Scripture lessons. They are also used in all forms of church music, including hymns and choir anthems.

Cassian, a great master of the religious life in the fifth century, described the right devotional use of the Psalms. "If [the worshiper] is to thrive on this pasture, he will take to himself all the thoughts of the Psalms, and begin to sing in such a way, that he will utter them with heartfelt emotion, not as the composition of the psalmist, but rather as his own utterance and his very own prayer. He will take them as aimed at himself, recognizing that their words were not fulfilled in the person of the prophet, but are daily fulfilled in his own case . . . . As we sing the Psalms, we remember all that our carelessness has brought on us, . . . or human weakness brought about in us . . . . Thus moved from the very depths of the heart, we get at the full meaning of the Psalm; not a mere reading of the text, but by the experiencing of it."

Private prayer as preparation

Individually, we need a strong private prayer life to accomplish a proper corporate worship. In a book on prayer and worship, Douglas Steere, a modern Quaker, claims that public worship is enriched and deepened by the quality of life each person brings to the service. He urges Christians to carve out time and space for private prayer. Steere believes that prayer in such solitude is a "form of waking up out of the dull sleep in which our life has been spent."

Another Quaker, George Fox (the founder of the movement), wrote: "It is a wonderful discovery to find that you are a temple, that you have a church inside of you, where God is. In hushed silence, attend to Him. The Lord is in His Holy Temple."

The Bible warns us to "Be still, and know . . . God." Job heard God say, ". . . listen to me; be silent, and I will teach you wisdom" (Job 33:33). This time of quiet before God is precious. Luke tells us that Jesus "often withdrew to lonely places and prayed" (5:16). He also reports that "Jesus went out into the hills to pray, *and spent the night praying to God*" (6:12, italics added).

Coming together for worship can be considered a form of prayer — corporate prayer. Since sincere worship is difficult — being an attempt at meaningful communication with the invisible God — we need the help of at least a few external forms or rituals. Most Christian groups have at least a small number of these religious formalities. They vary from time to time, place to place, group to group, and tradition to tradition. But every community of believers has them.

Granted, there are risks and difficulties in worship rituals and traditions. Some people assume that they result in formal and meaningless worship. But this is not necessarily the case. Some repetition of dignified and carefully chosen words and forms is gratifying, as long as we speak or sing the words *with sincere thoughtfulness*. Form and order are important. They are aids to draw us into the presence of God. In fact, someone has called ritual "God's table manners."

Congregational participation

In the worship of earlier centuries there was more congregational participation. But Protestant worship began to focus ever greater attention on one man in the pulpit, who organized the entire service and was the only person on the rostrum. In time, the congregation became passive listeners.

In more recent years this has been changing. Today people are trying to find a pattern of worship that will not only preserve a warmhearted spontaneity, but also keep the service flowing smoothly from one segment to another with a balance of participation by both clergy and congregation.

It should be obvious from what has been said above that meaningful worship services do not fall together on the spot. Rather, they are prayed through, discussed, and thought out in advance. In preparation for the service, the organ prelude has been chosen and practiced. The pastoral prayer has been thought through carefully. Since much creative attention has gone into the writing of hymns, attention is also given to choosing those hymns that will be used in the worship service.

Worship, then requires both careful preparation and heartfelt participation. It is the time when we ought to be at our best before our Holy Lord. It deserves all the energy we can give to it. Come, let us worship! [†]

When a family from the Oakville, Indiana, Brethren Church learned that their baby daughter was deaf, they discovered

A Community of Love

by Vickie Foley Mickle

WHEN Rebecca Jo Reese was born, she was welcomed by her mother Nancy, her father Jim, and her 3-year-old brother Michael.

Becky came home from the hospital, and the Reese family settled down into a routine much like any other family would. But when Becky was 6 weeks old, something happened that changed that routine forever.

One day in May 1983, Becky had a seizure. Her parents took her to the hospital, and tests were conducted for 2 days.

Doctors could find no explanation for the seizure, so she was sent home. The medical professionals told the family Becky was fine.

Nancy and Jim began suspecting something was wrong when their daughter was about 3 months old.

"On July 4th we noticed she slept through the fireworks. I couldn't understand it because her brother was holding his ears. It was that loud," Nancy said.

Their family doctor recommended they take her to Riley Children's Hospital in Indianapolis for tests. Specialists checked Becky's ear drums, gave her a vocal response test and did a brain wave tracing to find out if sound was reaching the brain.

"When I went back on Monday for the results, I was so scared," Nancy said. "It was especially hard, because Jim wasn't able to go with me.

"The doctor said that Becky had a very severe, a profound hearing loss. I sat there until I was able to talk and I said, 'Are you saying she's deaf?' He nodded."

The next few days were especially difficult for Nancy and Jim.

They had Becky's deafness to deal with, and a couple of big financial problems — Becky's doctor bills had piled up, and the hospital had recommended they buy two hearing aids for Becky to stimulate any hearing she might have.

Members of the Reeses' church, Oakville Brethren Church, came to the rescue. Within a few weeks the financial crises were taken care of.



Photos by Kyle Evens, *Muncie Star* staff photographe

The Reese family — Nancy, Jim, Rebecca Jo, and her brother Michael.

The church youth group did babysitting and other odd jobs to earn $850 for the family.* A check for $100 was hidden in one of Nancy's Christmas gifts. Then Nancy and Jim found out that members of the congregation had been marking their tithe envelopes so that money would go toward Becky's hearing aids. That tithe money amounted to more than $640.

Nancy and Jim were aware of the two differing opinions regarding the education of deaf children — the oral method and the total communication method. But they immediately leaned toward the oral approach.

"All the people we were in contact with said the oral method was the best. I assumed we would teach Becky speech and lipreading. Then by the time she was old enough to go to school, she would be mainstreamed into a class with hearing children," Nancy said.

*Part of this amount came from the local Woman's Missionary Society.

Ms. Mickler is a staff reporter for The Muncie Star, *a Muncie, Ind., newspaper. This article originally appeared in the May 13, 1984, edition of* The Muncie Star, *and is reprinted here by permission.*

But in January, Nancy and some of her friends from church attended a deaf awareness workshop in Anderson. There, for the first time, she met some deaf adults.

"One man, who was deaf from birth, said he wished his parents had learned sign language because he had so much to say to them. That started me thinking.

"By noon I had the worst tension headache. I went to that meeting thinking I had things all figured out, but was I wrong," she said.

"This article could not possibly bring out the special feelings we have developed for our 'family' at Oakville. I praise God that you're using it in your publication, that it will reach many more and bless them because of the kindness in others."

—Nancy Reese

The consensus of members of the deaf community she met at that workshop was that the Reese family should use total communication with Becky — a combination of speech, lipreading, gestures, sign language, body language and whatever else would get the message across. They also recommended that the Reeses read *Deaf Like Me* by Thomas and James Spradley, an account of one family's struggle to find the best method of educating their deaf daughter.

On the way home that afternoon, Nancy and her friends devised a new plan.

"We committed ourselves and our church to a ministry of communication. We began by making arrangements for Cindy Lawrence, an audiologist from Anderson, to teach sign language classes every Monday evening in the church," Nancy said.



People of all ages learn to sign during a workshop at Oakville Brethren Church.



Nancy signs the word "milk" to Rebecca Jo.

Sign language classes would have cost $10 a person plus $8.25 for a textbook. Believers' Gift, which is a fund within the church dedicated to helping those in need, offered to pay the teacher's fee, according to the founder of the fund, Susan House.

In addition, an anonymous donor paid for the books. The classes were offered free of charge.

Wes Ellis, pastor at Oakville Brethren Church, cautioned Jim and Nancy not to be too optimistic about the number of people who would show up for the classes.

But in the little church with a congregation of about 120 people, 66 attended the first sign language class.

It is now the goal of the church to make the community aware of the problems deaf people face in a hearing world. That is being accomplished both by the sign language class and the efforts church members are making to communicate with Becky and other hearing impaired people.

For example, on Easter Sunday the congregation sang and signed one of their hymns — *We Shall Behold Him*, written by Dottie Rambo.

Jim and Nancy have wondered for months why their daughter acquired this handicap. Now they think they know.

"So many doors are being opened," Nancy said. "It means so much more when giving comes directly from the heart. I know God is at work through these wonderful people.

"Our family is nothing special. We just have a lot of special people taking care of us," she said. [†]



Developing a Global Vision

by John Maust

The Missions-Minded Pastor

"HOW did you decide to become a missionary?" I asked.

Allen Baer paused, implying my question wasn't one with a snap answer.

The mild-mannered, ex-serviceman told me that he had once strayed from his faith. He'd wandered into the wrong crowd — the world's style of living. Then God got hold of him. He returned to his home town — Goshen, Ind. — and the First Brethren Church there.

One day, Pastor Spencer Gentle caught him totally by surprise. "Allen, have you ever thought about becoming a missionary?"

He hadn't, of course. But Rev. Gentle encouraged him. One thing led to another, and now Allen finds himself working with the Brethren churches in Buenos Aires, Argentina.

Here's a similar story. In Mexico City I met a Pennsylvania pastor who was visiting one of his church members, Lisa Anderson. Lisa had recently arrived to work in Christian camping there.

"I could tell five years ago that Lisa was missionary material," the pastor, Jay Passavant, told me.

He had counseled Lisa toward that end. He placed her in situations where she could experiment and use her spiritual gifts. Now that Lisa is in Mexico in cross-cultural service, her pastor hasn't abandoned her. His visit proved that.

Thinking back to my own experience, I remember telling Pastor Alvin Shifflett of my interest in missions. He pricked up his ears. "Why don't you teach a missions Bible study here at the church?" he asked. Some time later it was, "Why don't you help Juan Carlos Miranda in Pasadena?" I mean Alvin was like a big right tackle opening the hole for me into eventual overseas service.

I guess the moral of these three stories is this: Behind most missionaries there's a missions-minded pastor. It's pretty safe to assume that if the pastor is excited about sharing Christ worldwide, his members will be, too.

The missions-minded pastor keeps his congregation informed through films, missionary speakers, and other informational means. He scrutinizes his congregation: Who among his members shows a love for people and a concern for their eternal welfare? Who has the roll-with-it adaptability that cross-cultural work requires?

Once the pastor spots such persons, he prays for, plans with, and maybe even prods them. He knows he might lose one of his brightest leaders from the home front this way, but to him it's worth it. The informed pastor also knows the opportunities for service and how to get a candidate from here to there.

"Let us consider how we may spur one another on toward love and good deeds," said the writer to the Hebrews. What greater act of love, what greater good deed, than helping a young person (or one of any age for that matter) get involved in God's relentless plan to reconcile all men to himself. How rewarding it must feel to follow and nurture a Billy or Susie all the way from the junior department to full-time Christian service!

God uses various means to wake us up to world missions. Not long ago I visited a Baptist church in Sao Paulo, Brazil. From the walls hung posters with quotes from "late, great" missionaries such as David Brainerd and John Wesley. Behind the choir loft spread a world map with huge lettering underneath, "Going, Praying, Giving." At either side were the texts of Mark 16:15 and Acts 1:8.

How did this church gain its obvious interest in missions? Pastor Edison Queiroz told me that five years ago a book on missions by Oswald Smith opened his eyes. Then a reading of Acts 1:8 hit him like a missile from heaven. Brazilian churches, his own particularly, must get involved, he thought.

He organized a weekend missions conference at his church. Five young people committed themselves to overseas service, and 25,000 Brazilian *cruzeiros* came in as offering. The conferences became an annual, and then a city-wide event, lasting a week. At the fifth conference earlier this year, 500 young people stood to commit themselves to missions, and 4 million *cruzeiros* were pledged — *per month.*

I tell this story not to send anyone on a guilt trip, but to show that when a pastor gets motivated for missions, things happen. Allen Baer, Lisa Anderson, and countless others are living proof. [†]



New Body

Fifth in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church. Please feel free to make copies of these lessons to use in discipling new Christians.

It is impossible to be a Christian all by yourself. Being a Christian involves relationships. The first and most important is the relationship established between you and God when you trusted Jesus as your Savior. At that moment, God became both your friend and your Heavenly Father. You were made a part of His family. Being a part of God's family means that there are other relationships which are also important. You would not be much of a family member if you didn't involve yourself with other members of God's family. This study will help you understand the importance of involving yourself in God's family through the church, Christ's body.

1. Colossians 1:18 – "He [Jesus] is the Head of the body made up of his people—that is, his church—which He began; and he is the leader of all those who arise from the dead . . . ."

   a) According to this verse, what is another name for the body of Christ?

   _____

   b) Is the church something begun by men, or by Jesus Christ? _____

   c) Who is the head of the church or body?

   _____

   d) What is the church made up of? _____

   _____

The description of the church as the body of Christ is only one of the many pictures the Bible uses to describe its purpose and function. The picture of the church as Christ's body helps us see that we are to continue the work which Jesus began on earth through His church.

2. I Corinthians 12:13 – "But the Holy Spirit has fitted us all together into one body. We have been baptized into Christ's body by the one Spirit, and have all been given that same Holy Spirit."

   a) This verse tells you that you have been baptized into the body of Christ. Who has placed you into this body? _____

   _____

   b) Are any Christians excluded or left out?

   _____

   c) As a part of Christ's body, what has each Christian been given? _____

   _____

The Holy Spirit baptizes us or places us in the body of Christ. Water baptism is God's way for you to share publicly your decision to trust Jesus as your Savior and to become an open, participating member of God's church. If you haven't done so, speak to your pastor about water baptism and church membership.

3. I Corinthians 12:27 – "All of you together are the one body of Christ and each one of you is a separate and necessary part of it."

   a) What is each and every Christian to see himself as a part of? _____

   _____

   b) What does this verse say as to your importance in the body of Christ? _____

   _____

4. Romans 12:4, 5 – "Just as there are many parts to our bodies, so it is with Christ's body. We are all parts of it, and it takes every one of us to make it complete, for we each have different work to do. So we belong to each other, and each needs all the others."

   a) What is needed to make the church complete?

   _____

   b) What does this verse say about the importance of your place in the body of Christ?

   _____

   c) As you grow in the faith, does God expect you to become involved in some part of the work of the church? _____

5. Hebrews 10:25 – "Let us not neglect our church meetings, as some people do, but encourage and warn each other, especially now that the day of his coming back again is drawing near."

   a) Does God expect you to meet together with the rest of the church when there are services?

   _____

   b) According to this verse, why is it important to attend the services of the church?

   _____

There are some people who will tell you that the church is unimportant to a Christian. As you can see from this study, that teaching is contrary to the Word of God. The church is the creation of Jesus Christ. He is the supreme Head of it. God not only expects you to be involved with His church, God commands you to be involved.

Theme: Seeking to Know the Lord

Theme Verse: Isaiah 64:1

Dates: August 13-17

Place: John C. Myers Convocation Center
Ashland College, Ashland, Ohio

Moderator Eugene Beekley



Chaplain Eugene Beekley will preside as this year's General Conference Moderator. He will present his moderator's address at ten o'clock Tuesday morning and preside over the business session that follows, as well as the business sessions on Wednesday, Thursday, and Friday mornings.

Now retired, Chaplain Beekley served six Brethren churches and 20 years as an Air Force chaplain during his years of full-time ministry. He pastored the Glenford, Ohio; Brush Valley, Pa.; West Alexandria, Ohio; Canton, Ohio; and Warsaw, Ind.; Brethren churches before entering the chaplaincy in 1953. Following his retirement from the Air Force in 1973, he pastored the Ashland Park Street Brethren Church six years before retiring from the pastoral ministry in 1979.

Chaplain Beekley and his wife Peggy now live in Sarasota, Fla., where they are active in the Sarasota First Brethren Church, which Chaplain Beekley serves as administrative assistant on an unpaid basis. The Beekleys have two sons. Their older son, Charles, is Director of Christian Education for The Brethren Church.

Conference Schedule

Monday, August 13
7:30 p.m.—Worship Service. Speaker, Dr. Dennis Kinlaw. Fellowship time following the service.

Tuesday, August 14
7:45 a.m.—Pastors' Wives Breakfast.
8:00 a.m.—Conference Choir rehearsal.
9:00 a.m.—Inspirational Hour. Speaker, Rev. David Cooksey.
10:00 a.m.—Moderator's Address and Opening Business Session.
12:00 noon—Missionary Board Luncheon.
2:15 p.m.—Crusader Review.
3:30 p.m.—Auxiliary Meetings—WMS, Laymen, Ministerial Association.
7:30 p.m.—Evening Worship. Speaker, Dr. Dennis Kinlaw. Fellowship time following.

Wednesday, August 15
8:00 a.m.—Conference Choir rehearsal.
9:00 a.m.—Inspirational Hour. Speaker, Rev. Charles Ankney.
10:00 a.m.—Business Session.
12:00 noon—WMS Luncheon. Men and Boys' Picnic (for laymen, pastors, boys).
2:15 p.m.—Workshops.
3:30 p.m.—Auxiliary Sessions.
7:30 p.m.—Evening Worship. Speaker, Dr. Dale Stoffer. Fellowship time following.

Thursday, August 16
8:00 a.m.—Conference Choir rehearsal.
9:00 a.m.—Inspirational Hour. Speaker, Ron Williams.
10:00 a.m.—Business Session.
12:00 noon—World Relief Luncheon.
2:15 p.m.—Workshops.
3:30 p.m.—Auxiliary Sessions.
7:30 p.m.—Evening Worship. Speaker, Rev. Leroy Solomon. Fellowship time following.

Friday, August 17
8:00 a.m.—General Conference Committees—organizational meetings.
9:00 a.m.—Inspirational Hour (in the Chapel). Speaker, Rev. Richard Craver.
10:00 a.m.—Business Session (in the Chapel).
12:00 noon—Progressive Dinner. Speaker, Dr. Arden E. Gilmer.

Special Conference Events

Dr. Dennis Kinlaw



Dr. Dennis F. Kinlaw, speaker, writer, and former president of Asbury College, will present the opening message of the 1984 General Conference during the Monday evening worship service. He will also speak during the worship service on Tuesday evening.

Dr. Kinlaw was president of Asbury College from 1968 to 1981. He resigned in August of 1981 to pursue active preaching and writing and other ministries. He is currently president of the Francis Asbury Society, president of the Francis Asbury Publishing Company Board of Directors, and a member of several other boards of directors.

Before taking over as president of Asbury College, Dr. Kinlaw served from 1963 to 1968 as professor of Old Testament Languages and Literature at Asbury Theological Seminary. Prior to that he pastored Methodist churches in Indiana, North Carolina, and New York.

Born in 1922, Dr. Kinlaw has an A.B. degree from Asbury College, a B.D. degree from Asbury Theological Seminary, and M.A. and Ph.D. degrees from Brandeis University. He and his wife Elsie have five married children.

Brethren Speakers

In addition to the two inspirational addresses by Dr. Dennis Kinlaw, Conference attenders will have the opportunity to hear messages from six Brethren pastors during Conference. Four of these will be presented during the nine o'clock morning inspirational hour and the other two during the evening worship services on Wednesday and Thursday.

Rev. David Cooksey, pastor of the First Brethren Church of Lanark, Ill., will bring the message during the Tuesday morning inspirational hour.

Speaking Wednesday morning will be Rev. Charles Ankney, pastor of the First Brethren Church of West Alexandria, Ohio.

Dr. Dale Stoffer will preach during the evening worship service on Wednesday. Dr. Stoffer is Home Missions pastor of the Smoky Row Brethren Church, Columbus, Ohio.

Rev. Ron Williams, well-known to Brethren for his piano playing and singing, will speak on Thursday morning. Rev. Williams is pastor of the fast-growing Home Missions church, the Brethren Fellowship of the Savior, in Shaker Heights, Ohio.

Rev. Leroy Solomon will bring the final evening message during the worship service on Thursday. Rev. Solomon is pastor of the Winding Waters Brethren Church of Elkhart, Ind.

And the final morning inspirational hour speaker will be Rev. Richard Craver, pastor of the Maurertown, Va., Brethren Church.

Luncheons

Four noon luncheons are planned for Tuesday through Thursday of Conference — a Missionary Board luncheon Tuesday, WMS and Laymen sponsored luncheons Wednesday, and a World Relief luncheon Thursday.

Rev. Spencer Gentle will speak at the Missionary Board luncheon Tuesday. Information about the WMS and Laymen sponsored luncheons is included in the write-ups about their programs, found on the next page. Sack lunches are planned for the World Relief luncheon Thursday. No charge will be made for this meal, but an offering will be taken to cover costs, with the excess going for world relief.

Sponsors of these lunches ask that those planning to attend please preregister, using the form on page 27.

Progressive Dinner

This year's General Conference will conclude with a different kind of All-Conference Banquet — a Progressive Dinner scheduled for noon on Friday.

Dr. Arden E. Gilmer, General Conference moderator-elect and pastor of the Ashland First Brethren Church (Park Street) will be the speaker. The program, which is scheduled to conclude by 3:00 p.m., will also include special music.

Those planning to attend the Progressive Dinner are urged to preregister, using the form on page 27.

Auxiliary Sessions and Children's Programs

Laymen's Sessions

Doran Hostetler, James Menninger, and Russell King will bring inspirational messages to the Laymen during their sessions at General Conference. Mr. Hostetler is administrator and principal of Riverside Christian Training School, Lost Creek, Ky.; Mr. Menninger is director of religious affairs at Ashland College; and Mr. King is pastor of the Garber Brethren Church in Ashland.

In addition to hearing these men, the Laymen will conduct elections (Wednesday), hold their annual ingathering (Wednesday and Thursday), and take care of other business.

The Laymen will also sponsor a luncheon at noon on Wednesday for all men (including pastors) and boys attending Conference. Rev. Ewald Eisele, office manager for Religion Analysis Service, Inc., will speak for the event, which will be held at Ashland Theological Seminary. Men should preregister for this luncheon, using the preregistration form on page 27. Laymen are encouraged to host boys from their church who are attending Conference at this luncheon.

In addition to speaking at the luncheon, Rev. Eisele will present Laymen-sponsored workshops on Wednesday and Thursday afternoons. His topic will be "Identifying and Analyzing the Cults."

Children's Programs

Daytime child care during Conference week is being offered for children ages 2½ through those who have completed grade 3 by the Ashland College Montessori School. The Montessori approach, where the child works in learning centers in a disciplined environment, will be supplemented with Christian education emphases based on the Conference theme. Hours are 8:45–5:45 Tuesday through Thursday and 8:45–3:15 Friday. Children should bring toothbrushes labeled with their names. School-age children may have a swimming activity and should bring suit and towel. Preregistration cost is $40.00 for the week or $13.00 per day ($7.00 Friday). A sack lunch is included in the cost.

A daytime program for children who have completed grades 4–6 is still under development. Information will be sent to pastors no later than mid-July. Preregistration for either of these programs is especially important to assure proper planning. (*See back page for preregistration form.*)

No daytime nursery will be offered for children under 2½. However, a cribroom will be open during the daytime. An opportunity will be offered to those desiring a daytime nursery to sign up to share responsibility.

A nursery will be offered during the evening sessions and the Friday banquet at $1.00 per hour per child for preschool children only.

WMS Sessions

"It's Time" will be the theme of the Woman's Missionary Society sessions during General Conference. Daily devotions on this theme, which is based on Hosea 10:12, will challenge women to put to best use the time given to them by God.

In addition to the daily focus on this theme, WMS sessions will include President Donna Stoffer's challenge on Tuesday; a Memorial Service on Wednesday; and the Thank Offering and installation of officers on Thursday.

The Woman's Fellowship Luncheon, sponsored by the WMS but open to all women attending Conference, will be held Wednesday noon. The luncheon program will center on Sisterhood, what it has been in the past and what it can be in the future. The annual Project Ingathering will also take place during this luncheon. All ladies planning to attend this luncheon *must* send in advance registration. (*See the registration form on page 27.*)

Sisterhood will also be the topic of a workshop sponsored by the WMS during Conference. Entitled "Sparking the Spirit of Sisterhood," the workshop will be conducted from 2:15 to 3:15 Thursday afternoon.

Ministerial Association

Rev. William H. Anderson will speak during the Wednesday and Thursday afternoon sessions of the National Ministerial Association. Rev. Anderson is pastor of the Northgate Community Brethren Church of Manteca, California.

Business will be conducted during the Tuesday afternoon session of the association. One of the main items of consideration will be the report of the committee appointed to prepare a consensus agreement on women's ordination.

Conference Business Sessions

Following are the major items to be considered during Conference business sessions, and the slate of nominees for Conference offices.

A. Changes in the *Manual of Procedure.*

The Polity Committee will propose several changes in the *Manual of Procedure.* These changes are primarily of a housekeeping nature to bring the *Manual* into conformity with current practice or terminology. These changes are being presented for action, with reprinting of the *Manual* to be delayed until after Conference to be as accurate as possible:

1. Changes in Chapter One, Section I. The Local Church: Revision of Articles 2–5 to update the procedure for organizing a church.
2. Changes in Chapter Two, Section I. The Annual District Conference:
   a. To include information on District Evangelists under the District Conference rather than the Local Church section of the *Manual.*
   b. To include the National Ordination Council as part of the ordination examination procedure for elders, as adopted by all district conferences in 1981-82.
   c. To grant the Missionary Board limited authority to perform certain district functions for churches outside the boundaries of a district conference — namely, examination for licensure and recommendation to the National Ordination Council for examination for ordination, and holding property in trust — to conform with past and current practice.
3. Changes in Chapter Two, Section II. The General Conference:
   a. Article 4. Organization: Move the General Conference Executive Committee to this article on Conference organization and more specifically define the committee's responsibilities.
   b. Article 5. Conference Committees: Revise this article to provide for inclusion of committee job descriptions as an addendum to the *Manual.*
   c. Article 6. Cooperating Boards: Include a provision allowing a person to serve on only one board, to conform with Conference action in 1924.
   d. Article 7. B. Order of Business: Minor changes to conform with current practice.
   e. Article 7. C. Rules: Amend (2) regarding payment of credential fees to conform with Conference action in 1983.

B. Proposal for Formation of a Brethren Church Foundation/Trust.

The General Conference Executive Committee will recommend the formation of a trust to receive and disburse funds for the advancement of the ministry of Jesus Christ through The Brethren Church. Funds would come from outright cash gifts, by will or trust, life insurance, charitable gift annuities, memorial gifts, and gifts of property or stocks/bonds. Proceeds from gifts could be designated by the donor or undesignated and used for special and innovative projects.

Nominees for Offices

The General Conference Nominating Committee has prepared the following slate of nominees for Conference offices. Additional nominees are being contacted for the position of Moderator-Elect. The year the term of office ends appears in parentheses.

Moderator-Elect (1987):

Warren Garner, chairman, Education Dept., Manchester College; member, N. Manchester, Ind., First Brethren Church.

Secretary (1986):

Grace Grumbling, tax consultant and homemaker; member, Johnstown, Pa., Third Brethren Church; General Conference Assistant Secretary since 1981.

Fred D. Horn, Sr., retired elementary principal; member, Ardmore Brethren Church, South Bend, Ind.; Conference Secretary since 1973 and 1984-85 Indiana District Moderator.

Assistant Secretary (1985):

Robert French, electronics repairman and former pastor; member, West Alexandria, Ohio, First Brethren Church.

Judi Gentle, public school teacher; member, Park St. Brethren Church, Ashland, Ohio; currently Vice President of National WMS.

Treasurer (1987):

Rodger Geaslen, retired typesetter; member, Hagerstown, Md., First Brethren Church; Conference Treasurer since 1982.

John Shultz, professor, Ashland Theological Seminary; member, Park St. Brethren Church, Ashland, Ohio; Conference Statutory Agent since 1983.

Assistant Treasurer (1985):

Spencer Gentle, pastor, Goshen, Ind., First Brethren Church; Conference Moderator in 1971 and 1976.

Michael Gleason, newly-called pastor of evangelism and discipleship, Park St. Brethren Church, Ashland, Ohio; currently Vice President of Board of Christian Education.

Statistician (1987):

James Hollinger, surgeon; member, Jefferson Brethren Church, Goshen, Ind.; Conference Statistician since 1982.

Kenneth Hunn, pastor, Warsaw, Ind., First Brethren Church; currently member of the Board of Christian Education.

Statutory Agent (1986):

John Rowsey, computer store owner; member, Garber Brethren Church, Ashland, Ohio; Moderator-Elect of Ohio District.

Cathy Stoffer, math instructor, Ashland College; member, Park St. Brethren Church, Ashland, Ohio.

Convention Overview

Plans for the 1984 BYC Convention continue to take form. Several commitments have been received by Convention planners since the earlier preview of the Convention appeared in the May EVANGELIST (page 14).

William Aiken, an executive with Youth for Christ in Indianapolis, Ind., will be the devotional leader for the Convention. He will draw upon his broad background in youth work to challenge BYC delegates in two presentations. Mr. Aiken will also lead a workshop for BYC leaders during the adult General Conference workshop time on Wednesday.

Only one youth workshop topic will be offered, and that will be combined with a lot of Bible study. Dr. Dale Stoffer will lead the youth in a study of the year-old Brethren "Centennial Statement" on Wednesday and Thursday mornings of the Convention. Dr. Stoffer was co-chairman of the *ad hoc* committee of General Conference that developed the document. His plan is to make some general remarks about the "Centennial Statement" before conducting some small group discussions about various aspects of the document.

Brotherhood and Sisterhood sessions will also be part of the 1984 Convention. Susie Black is organizing the Sisterhood sessions and Charles Beekley is organizing the Brotherhood sessions.

An exciting new addition to the BYC Convention schedule will be the presentation of *The Return* by a group of actors from the Ashland Park Street Brethren Church drama ministry. This is a musical adaptatation of the biblical story of the Prodigal Son, set in the old west. The play is scheduled for nine o'clock on the opening night of Conference.

Two BYC sessions will require paid admission — which will be included in the registration fee for Brethren Youth. Those events are the musical *The Return* and a concert by Karen Voegtlin. (See May EVANGELIST for more about this concert.)

Brethren Youth will also be encouraged to attend the Progressive Dinner on Friday. An opportunity to preregister for that event will be included in the registration information.

All BYC sessions will be held in either the fellowship hall of Park Street Brethren Church or in the Ashland College Memorial Chapel. Registration information will be sent to nationally registered BYC members, youth advisors, and pastors in early July.

Convention Schedule

Monday, August 13
5:00 p.m.—Crusader Alumni Reception
7:30 p.m.—General Conference Opening Worship Service
8:45 p.m.—BYC Kick-Off
9:00 p.m.—*The Return*
10:45 p.m.—Superfellowship

Tuesday, August 14
9:00 a.m.—Inspirational Hour with Adult Conference
10:00 a.m.—General Conference Moderator's Address
10:30 a.m.—BYC Moderator's Address and Business Session
2:15 p.m.—Crusader Review
7:30 p.m.—Worship Service with Adult Conference
8:45 p.m.—BYC Showcase
10:00 p.m.—Superfellowship

Wednesday, August 15
8:00 a.m.—Brotherhood and Sisterhood Sessions
9:00 a.m.—Devotions with Bill Aiken
9:30 a.m.—Bible Study/Workshop with Dr. Dale Stoffer
10:30 a.m.—Business Session
1:30 p.m.—Business Session
3:00 p.m.—Recreation
7:30 p.m.—Worship Service with Adult Conference.
8:45 p.m.—Karen Voegtlin in Concert

Thursday, August 16
8:00 a.m.—Sisterhood and Brotherhood Sessions
9:00 a.m.—Devotions with Bill Aiken
9:30 a.m.—Bible Study/Workshop with Dr. Dale Stoffer
10:30 a.m.—Business Session
1:30 p.m.—Business Session
3:00 p.m.—Recreation
7:30 p.m.—Worship Service with Adult Conference
8:45 p.m.—BYC Communion
10:00 p.m.—Superfellowship

Friday, August 17
8:00 a.m.—Brotherhood and Sisterhood Sessions
9:00 a.m.—Business Session
12:00 noon—All-Conference Progressive Dinner

UPDATE

news from the Brethren Church

Cheyenne Brethren take step of faith as they begin building expansion

Cheyenne, Wyo. — The members of the Cheyenne Brethren Church are trusting the Lord and praising Him for His leading as they launch out in the expansion of their church building. They take this step of faith only after overcoming many obstacles during the past few years.

Work on the addition got underway on Saturday, May 19, when a number of the church members gathered to witness the start of excavation for the basement. Donating the labor of excavation were David White and Earnest Kury. Construction of the building began about a week later, and as of June 7 the basement walls were up and the plumbing installed.

The addition will nearly double the size of the present church building. It will increase the size of the sanctuary and also provide new classrooms. Anticipated cost is approximately $165,000, with part of the work being done by a contractor and the rest by the church members themselves.

Rev. Albert Curtright, who has been pastor of the Cheyenne church for the past several years, retired at the end of June. So in addition to trusting the Lord to enable them to complete this expansion to their church building, the Cheyenne Brethren are trusting Him to raise up a pastor to take Rev. Curtright's place.

—reported by Alice M. Tharp



David White and Earnest Kury begin excavating for the basement of the new addition.

Visit to Colombia brings unexpected excitement for Logan family

Bridgewater, Va. — Mrs. Edna Logan and her three daughters, Linda, Susan (Kidd), and Cathy Cupp), traveled farther than most people for a family reunion this past Easter season. On the Tuesday after Easter (April 24), they flew to Colombia, South America, for a week's visit with the other family member, Mark, his wife Chantal, and their three children. The Mark Logans are Brethren missionaries in Bogotá, the capital of Colombia.

While the main purpose of the trip was a family get together, Mrs. Logan and her daughters took time to see some of the sights of Bogotá while in Colombia. They also joined Mark and his family on an excursion trip on a vintage steam train to a salt mine, a tourist attraction outside Bogotá. But this trip brought some unexpected excitement.

About halfway to the mines, a band of young guerrillas known as the M-19s "held up" the train. Their purpose, however, was not to rob the train or its passengers, but to pass out propaganda and spray-paint slogans on the outside of the train. Though their slogans called for "peace and dialogue," they carried automatic rifles, grenades, and Molotov cocktails. None of the passengers was hurt, but one of the train guards was shot and wounded. After the guerrillas left, Mrs. Kidd, who is a registered nurse, was asked to administer aid to the guard.

Following the "hold up" and a several-hour delay while authorities questioned those on the train about the incident, the Logans traveled on to the salt mine. But according to Mrs. Logan, this was anticlimactical, as "the day's excitement was over."

While in Bogotá, Mrs. Logan and her daughters also got to see Brethren missions in action, when they attended the Sunday evening meeting of the Brethren fellowship there. About 15 people attended this service.

Mark and Chantal moved to Bogotá in January of this year to begin Brethren mission work there, so as yet there is no organized congregation. But meetings are held regularly on Sunday and Wednesday evenings.

Although the Logan's visit to Colombia was marred by the train "hold up," it should be noted that incidents like this are unusual in generally stable Colombia.

Ronald W. Waters resigns as Director of Denominational Business

Ashland, Ohio — Ronald W. Waters has resigned as The Brethren Church's Director of Denominational Business (DDB), effective September 7. Since one of his responsibilities as DDB is to serve as Executive Director of the Brethren Publishing Company (through an agreement between the Publishing Company and the General Conference Executive Committee), he will also be leaving this position on September 7.

Ron resigned as DDB in order to re-enter Ashland Theological Seminary in the fall to complete his master of divinity degree.

Ron began his service as Director of Denominational Business on October 1, 1982. He has been associated with the Brethren Publishing Company since December 1975, when he joined the company as managing editor. He later became Assistant to the Director of the company (Aug. 1978), then Assistant to the Director and General Manager (Aug. 1979), and in February 1980 Executive Director and General Manager. Since becoming DDB in October 1982, he has continued to devote about half his time to his responsibilities as Executive Director of the Publish ing Company. He will be greatly missed by his fellow employees a the company.

The General Conference Execu tive Committee and the Publish ing Company Board of Trustees ar in the process of reviewing thei needs in preparation for seeking a replacement for Mr. Waters.

Fort Scott Brethren Church observes special dedication day June 3rd

Fort Scott, Kans. — Dedication Day was observed at the Fort Scott Brethren Church on Sunday, June 3, with a noon fellowship meal and an afternoon dedication service.

Rev. Spencer Gentle, pastor of the Goshen, Ind., First Brethren Church, was the speaker for the service of dedication.

During the service, the congre gation dedicated the church spire the public address system, the pew benches, and new audio visual equipment to the Lord and His work.

Rev. Smith Rose, pastor of the Fort Scott Brethren Church for the past several years, will be retiring this month (July) and moving t Ashland, Ohio.

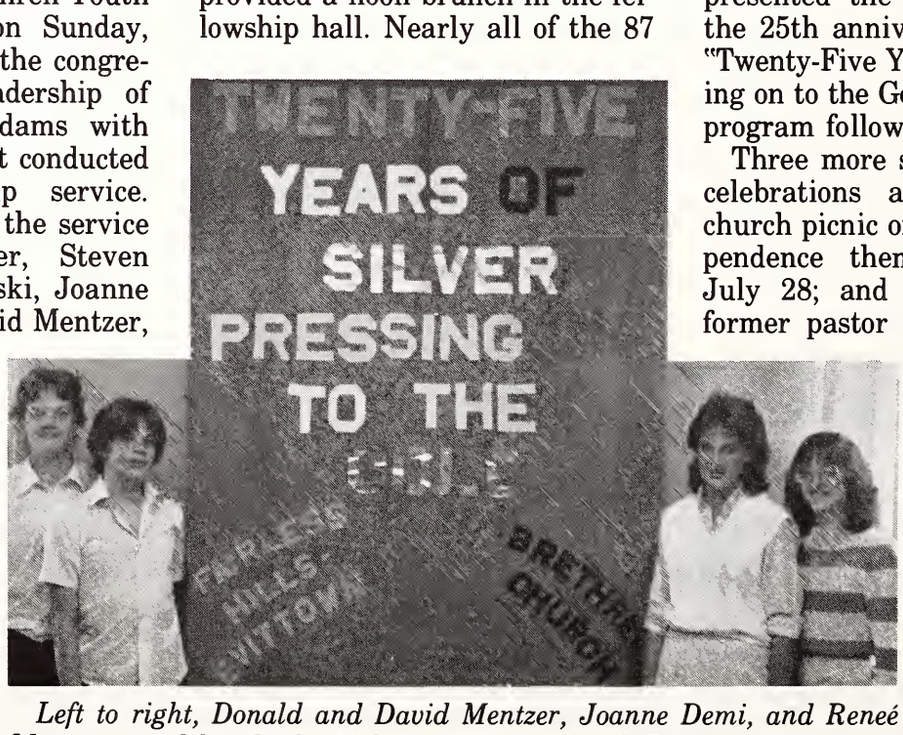
Fairless Hills-Levittown youth conduct twenty-fifth anniversary service

Levittown, Pa. — The Brethren Church of Fairless Hills-Levittown continued its 25th anniversary celebration with a Brethren Youth Anniversary service on Sunday, May 20. The youth of the congregation under the leadership of Steven and Susan Adams with John Scott as president conducted the morning worship service. Those participating in the service were Donald Mentzer, Steven Adams, Mike Schuldaski, Joanne Demi, Amy Demi, David Mentzer, and Reneé Mentzer. Barry Fetzer and John Scott presented a trombone duet.

David and Kathy McClenahan from Valley Forge, Pa., spoke during the service. They shared how a U.S. Armed Forces chaplain led them to Jesus Christ and related how Jesus can inspire youth to serve the Lord.

Following the service the youth provided a noon brunch in the fellowship hall. Nearly all of the 87 present for the worship servic stayed for this delicious meal During the brunch Steven Adams presented the Youth Banner fo the 25th anniversary, which rea "Twenty-Five Years of Silver Press ing on to the Gold." An interestin program followed the meal.

Three more special anniversar celebrations are planned — a church picnic on June 24; an inde pendence theme observance o July 28; and homecoming, wit former pastor Rev. Woody Bran speaking, o September 23 The church i planning to par tition the back portion of the auditorium an to carpet the auditorium fo the homecomin Sunday.



Left to right, Donald and David Mentzer, Joanne Demi, and Reneé Mentzer stand beside the 25th Anniversary Youth Banner.

—reported by Pasto C. William Cole

Jan and Tim Solomon touring Europe and U.S. with Continental Orchestra

Sarasota, Fla. — Jan and Tim Solomon, a young couple from the Sarasota First Brethren Church, are spending their summer touring in England, West Germany, Austria, and the United States with the Continental Orchestra, a Christian instrumental group. One of their major stops in this country will be at the Christian-Artists' Music Seminar in Colorado, where they will back up well-known vocalists Debbie Boone, Dallas Holm, and Sandi Patti.

Jan, the daughter of Pastor J.D. and Jean Hamel of the Sarasota First Brethren Church, will be the only flutist with the 40-piece orchestra. Tim, son of Rev. Ken and Jeanette Solomon, will serve as lighting technician for the group.

The tour will fulfill a long-time dream for Jan, and answer both their prayers to use their talents for the Lord. Not that they haven't been doing that already.



Sarasota Herald-Tribune photo by Mike Diemer
Tim and Jan Solomon

Tim is an announcer for a Christian radio station in the Sarasota area, where he also produces some of the shows. In addition to his work with the station, he produces the masters for his father-in-law's internationally broadcast Brethren Hour program, and for his dad's weekly 15-minute Spanish radio message. He further uses his expertise to run the sound room for the church.

Jan, a fourth grade teacher at Sarasota Christian School, runs the church's bus ministry for Spanish-speaking people and teaches Sunday school for Spanish girls in grades one through six.

Jan had an earlier opportunity to travel worldwide with a national high school orchestra when she was a student. But she passed up that offer because Tim, who was living at the time with his Brethren missionary parents in South America, was due back in the States. Her desire to see him was greater than her desire to perform around the world. Now she has a second opportunity — this time with Tim. And as they travel together, they will have the chance to serve the Lord.

(*Based on an article about the Solomons that appeared in the* Sarasota Herald-Tribune.)

Eleven Brethren students receive degrees from Ashland Theological Seminary

Ashland, Ohio — Eleven Brethren students were among the 99 graduates who received degrees from Ashland Theological Seminary at commencement ceremonies on Saturday, May 26.

The speaker for the graduation service was Dr. Richard C. Halverson, chaplain for the United States Senate. Dr. Halverson also received an honorary doctor of divinity degree from the seminary.

The following are the Brethren students who received degrees:

James Amstutz, a member of the Ashland Park Street Brethren Church, received the master of arts degree in counseling. He is employed at a counseling center in Mansfield, Ohio.

Robin App, a member of the Winding Waters Brethren Church, Elkhart, Ind., received the master of arts degree in counseling.

James F. Black, a member of the Ashland Park Street Brethren Church, received the master of divinity degree. He is manager of The Carpenter's Shop (Brethren bookstore) in Ashland.

Fred Brandon, a member of the Bryan, Ohio, First Brethren Church, received the master of divinity degree. He is the new pastor of the Peru, Ind., First Brethren Church.

Cathy Phillips Britton, a member of the Ashland Park Street Brethren Church, received the master of arts degree in counseling.

Greg Enns, a member of the Ashland Park Street Brethren Church, received the master of arts degree in counseling. He is employed at a counseling center in Mansfield, Ohio.

Dan Lawson, a member of the College Corner Brethren Church, Rt. 3, Wabash, Ind., received the master of divinity degree.

Michael Smith, a member of the Oakville, Ind., Brethren Church, received the master of divinity degree. He is pastor of the Cameron, W. Va., First Brethren Church.

Roger Stogsdill, a member of the Tucson, Ariz., First Brethren Church, received a master of divinity degree. He is serving as a Brethren Home Missions pastor intern at the Smoky Row Brethren Church, Columbus, Ohio.

Richard Voorhees, a member of the Burlington, Ind., First Brethren Church, received a master of divinity degree in counseling. He will be serving in a counseling center in central Indiana.

Jeff Whiteside, a member of the Ashland Park Street Brethren Church, received the master of divinity degree.

Shroud of Turin is no forgery researcher tells Sarver church

During the past ten years, the Shroud of Turin, which many believe to be the burial cloth of Jesus, has generated much interest. In 1978 a scientific research team made an intensive study of this shroud.

On Wednesday evening, May 23, Paul Bromley, a member of that research team, presented his conclusions in a lecture at the Sarver Brethren Church. The lecture was open to the public, and nearly half of the 72 people present were visitors to the church.

The following account of Mr. Bromley's lecture appeared in the Valley News Dispatch *the following day, written by staff writer Rebecca Conroy. It is reprinted here with the permission of the* Valley News Dispatch.

Rev. Gerald Barr, pastor of the Sarver Brethren Church, reports that in addition to this news article, Ms. Conroy later wrote a personal item for a column called "Reporter's Notebook" in which she expressed her own interest in and conclusions about the shroud. He added that the coverage given Mr. Bromley's lecture "has attracted a lot of attention around here, and has given the church a lot of publicity."

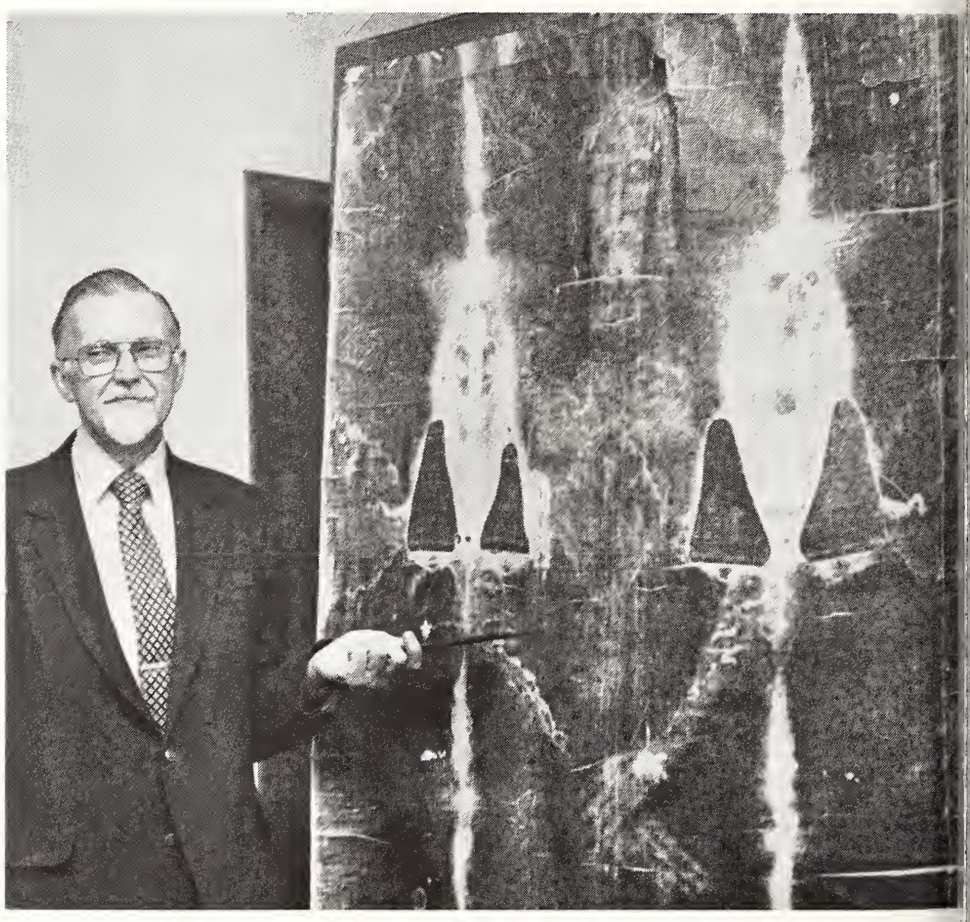


photo by Ronald L. Betush, *Valley News Dispatch* staf

Paul Bromley points to a picture of the Shroud of Turin using a crucifixion spike—a replica of the kind used during the time of Jesus.

SARVER — There is no doubt in Paul Bromley's mind the Shroud of Turin was Jesus' burial cloth.

As a Biblical researcher and historical archaeologist, Bromley served on the 1978 scientific team that studied the cloth bearing an image of what many believe is the crucified Christ.

He offered the study results last night during a speech at Brethren Church of Sarver and told the audience, "It's up to you to decide."

Standing in front of two photographs of the Shroud of Turin, Bromley said he thinks the "weight of the evidence is so great that it can't be anything but the shroud of Jesus.

"The shroud is not a forgery. It was not made by human hands and modern science does not have the capability of reproducing the image," he said.

"Only one theory fits in and no we can't prove it," Bromley said. That is the theory that the image perhaps was caused by the greatest burst of radiant energy ever produced. "This would be the experience the Christians call the Resurrection," he said.

"I've had to look at every theory; nothing has contradicted that story (in the Bible)," Bromley said.

"Today the burden of proof is on the skeptic," he said.

The research team was able to examine the sacred shroud for five days in 1978, and through the most modern scientific tests, came up with facts that seem to match the Biblical version of the Crucifixion.

The image is a negative. When the cloth is photographed, the picture turns out to be a positive meaning 500 years before photography came into being, something made a photographic image in a piece of cloth. The Shroud of Turin is the only cloth with such an image. "At the very least we're dealing with the oldest photograph in the world," he said.

The team determined the image is of a young Jewish man, 30 to 35 years old, 5 feet 8 inches tall about 158 pounds. Scientists proved the man lived in southern Israel in the area of Judea and died between the year 29 and 36.

The man also was "mutilated beyond belief," Bromley said. "This was intended to be the ultimate death."

He said the team was able to determine that the man in the image

(*continued on next page*

Flora church honors eight octogenarians on Senior Citizens' Day in May

Flora, Ind. — Members eighty years old or older were honored by the Flora First Brethren Church when it observed Senior Citizens' Day on Sunday, May 27. Eight of the congregation's 17 members in this age group were present for the occasion — Mary C. Flora, Frank and Orpha Brower, Susie Landes, Nina Rinehart, Bessie Yunker, Neva Hundley, and June Musselman.

Among the eight present, ages ranged from 80 to 88. One of the eight has been a member of the Flora church for 69½ years.

All eight of the octogenarians gave their testimonies during the morning worship service. Pastor Alvin Grumbling based his sermon for the hour on Joshua 14:6-12 and Luke 2:36-38, concerning Caleb and Anna, both of whom were active in the Lord's service in their eighties.

Each of the eight seniors received a potted plant. They were also guests of honor at a dinner following the worship service.

—reported by June Musselman, Corresponding secretary

Black brothers honored at Ashland Academy

Ashland, Ohio — John Black was named Teacher of the Year and his brother Glenn was named Student of the Year in May at the Ashland Academy, located on the Ashland College campus. John and Glenn are sons of Rev. James and Shirley Black of Ashland.

John completed his third year of teaching at the academy in June. He teaches social studies.

Glenn, who completed his sophomore year in June, has attended the academy two years. In addition to being selected Student of the Year, he was reelected to a second term as president of the student body.

Shroud of Turin

(*continued from previous page*)

was struck by two men, one on each side, more than 120 times with a Roman whip.

"There isn't an inch of his body that wasn't scourged," Bromley said.

The man also wore a full cap of thorns, not a ring of thorns as is often depicted. The man had some kind of wooden poles placed on his shoulder and tests showed there was no flesh left on his shoulder blades.

A 4 centimeter lance had punctured the man's side.

Evidence also was found the man took at least two falls. His nose had been skinned and there was no skin left on his left knee. The man also appears to have a broken nose and every joint in the body was pulled out of place.

"The man on the shroud was crucified," Bromley said, "Not on the palm, but on the wrist."

Although artists often depict nails through hands in crucifixions, the fact the shroud shows nails through the wrists, not palms, helps prove it is not forged, Bromley said. A body could not be supported if nailed by the palms.

Bromley said the team discovered the man did not die of bleeding or suffocation as most of those crucified did, but instead died of cardiac arrest.

"We do not know what produced the images on the cloth," he said. "The image is a scorch. What produced that burn is beyond science to duplicate," he said.

The team's theory, which cannot be proved, is that some kind of radiant energy, perhaps thermonuclear, occurred in a burst. Bromley said that kind of burst of high energy would be accompanied by a brilliant white light which fits with the Bible's explanation about the bright light as the rock in front of the tomb moved.

Bromley said perhaps what the Roman guards watching the tomb saw was the cause and effect of the Resurrection.

The team had to look at the Bible strictly as research people without preconceived opinions. Since the meaning of words change from generation to generation, every story had to be taken apart word by word, syllable by syllable.

It makes logical sense to Bromley that of the four Biblical writers who wrote about Christ, only Matthew, who was a former tax collector and friendly with the Romans, gave a detailed account about the bright light.

Suddenly something in the body of that man instantaneously produced an intense energy, based similarly on the principle of the atomic bomb, Bromley said.

The cloth's condition also intrigued scientists. If a person had separated the cloth from the body, the shroud would've been torn to shreds. But it is completely intact and has no decay or body flesh adhering to it, only some blood.

"Did his body turn into something called pure energy and burn an image? Is that possibly what we're dealing with? Is it possible for a milli-second of time his body turned back into light?" Bromley asked.

"If you don't want to believe it you don't have to, but the weight is still awfully, awfully heavy," he said. "Right now this thing looks as if it's real."

Despite the knowledge gained from studying the most controversial relic the Roman Catholic Church ever had, "every question we answered in 1978 raised 10 new ones," Bromley said.

The team is hoping Pope John Paul II will grant the team another chance to study the shroud, but in the past, it has been shown only once a generation.

Indiana District enacts 7 recommendations from District Moderator James Hollinger

Shipshewana, Ind. — The Indiana District held its 97th conference June 7-9 at the Brethren Retreat Center. The conference was attended by 185 delegates and many additional Brethren.

Business centered on reports from district boards and committees and on seven recommendations from Moderator James Hollinger, a surgeon from the Jefferson Brethren Church. Action on his recommendations included formation of an "evaluation resource team" to assist district churches in assessment and planning; a call for the General Conference Executive Committee to explore and implement a voluntary service program; plans to explore the feasibility of hiring a part-time district executive; a challenge to district churches to have two meaningful contacts with other Brethren congregations during the next year; and approval of formation of a composite district membership list.

Moderator Hollinger drew on his background as a physician by presenting a diagnostic examination of the health of the district as the format of his moderator's address. His address was interspersed with Scripture passages read by Mr. and Mrs. Dane Morehouse of the Jefferson church and special music by Mark Baker, Diane Kerner, and Kerry Scott.

Other inspirational services included a WMS Public Service Thursday afternoon with Mrs. Judy Eckerley as speaker; and the Friday evening service with Rev James Miller speaking.

During the conference, Rev. Wil bur Thomas was honored as the 1984 Senior Disciple of the Year Mark Baker received a plaque rec ognizing him for his four years a founding/church planting pastor o the Carmel church.

New district officers are: Fred Horn, Sr., moderator; Ralph Gib son, moderator-elect; Mark Baker secretary-treasurer; Judy Tinkel assistant secretary-treasurer; and Gene Geaslen, statistician.

The 1985 conference is set fo June 6-8 at Shipshewana.

—Ronald W. Water

Members of five Brethren groups meet to celebrate printing of encyclopedia

Ashland, Ohio — Approximately 100 persons associated with the writing and publication of the *Brethren Encyclopedia* met for a meal and a time of fellowship at Ashland College on Monday evening, June 4. Their purpose was to celebrate the successful completion of the first two volumes of the encyclopedia.

The meeting had historical significance in that it was the largest meeting ever held of Brethren from the five denominations that grew out of the German Baptist Brethren Church (the Church of the Brethren, the Fellowship of Grace Brethren Churches, The Brethren Church, the Dunkard Brethren, and the Old German Baptist Brethren.)

Following the meal, AC President Joseph R. Shultz introduced members of the Board of Directors of Brethren Encyclopedia, Inc., and others who played a major role in the encyclopedia project for brief comments. Several of these speakers noted the significance of the evening, one calling it a "Brethren Memorial Day." Also noted was the importance of the encyclopedia as a means of promoting understanding among Brethren and as a means of informing others who the Brethren are.

A standing ovation was given to Donald F. Durnbaugh for his work as editor of the encyclopedia. And special recognition was given to M.R. Zigler as the man most responsible for the inception of the encyclopedia project. Mr. Zigler, who is in his nineties, was not at the dinner because of poor health.

Volumes one and two of the *Brethren Encyclopedia* were completed in March of this year. Volume three is in process and should be completed by late 1984. A "spin-off" paperback book titled *Meet the Brethren* is scheduled for release this month (July). It will contain the general article on the Brethren from the encyclopedia and also the five major denominational articles describing the sponsoring bodies.

Pennsylvania men and boys enjoy district retreat

Mineral Point, Pa. — Trout fish ing, skeetshooting, softball, and volleyball were some of the attrac tions at the annual Pennsylvania District Men and Boys Retrea May 18 and 19. The retreat wa held at Camp Peniel, nestled i the beautiful hills of Somerse County, Pa.

Approximately 70 men and boy attended the retreat, coming fro seven of the district's churches. I addition to the recreational ac tivities, the men and boys partici pated in a devotional period an viewed wildlife slides presented b a representative from the Pennsyl vania Game Commission.

One of the favorite activities o the retreat was fishing in the well stocked lake at the camp. At las count the fellows had caught abou 60 trout, some 16 inches long.

According to Jacob Mackall "The weather for the retreat wa delightful, and all who attende went home with a greater knowl edge of God's creation and tha God's children can really hav fun."

—reported by Jacob S. Mackall Pa. District Laymen secretar

Sarasota Brethren aid migrants left homeless by fire

Sarasota, Fla. — Fifty-two Hispanic migrant workers and children were left homeless May 15 after scrambling for their lives in the early morning hours when fire swept through their apartments in eastern Sarasota County.

The fire moved so quickly residents were unable to save their meager possessions.

Rev. Kenneth Solomon, director of the Hispanic ministry of the Sarasota First Brethren Church, learned of the fire while it was in progress and called Senior Pastor Dr. J.D. Hamel. The two then met at the scene to offer whatever help they could.

Rev. Solomon was personally acquainted with the people in the apartments, since many of them attend the ministries of the Sarasota First Brethren Church.

The homeless were invited to stay in the First Brethren Church buildings until they could find a place to live. More than 35 adults and children were housed at the church for two nights. The American Red Cross provided food and cots, and the Sarasota County Civil Defense furnished blankets.

There was extensive media coverage of the situation. As a result, the church received hundreds of telephone calls with offers of help, and carloads of clothing and other items were brought to the church by the responding community. Many members of the congregation also provided various kinds of assistance during this emergency.

"This was a great opportunity and experience for all of us in servanthood," said Pastor Hamel, "and we are grateful that no one was injured in the fire. Let us continue to look for ways to help not only in times of tragedy, but also in times of need."



photo by *Sarasota Herald-Tribune* staff photographer Glenn Trout

Edward Cavazos hugs toy he found among items brought to the Sarasota church, as his brother, Steven, looks on.

In Memory

Robert Haller, 62, May 25. Member for 25 years of the Dayton Hillcrest Brethren Church. Services by Robert C. Haller, son of the deceased.

Jesse C. Dickey, 96, May 21. Member for 35 years of the South Bend First Brethren Church. Services by Larry R. Baker, pastor.

Betty Williams, 59, May 10. Member of the Cameron First Brethren Church. Services by Michael Smith, pastor.

Elder Wilbur L. Thomas

Retired Brethren Elder **Wilbur L. Thomas** went to be with his Lord on June 14, following an extended illness.

Born June 2, 1910, Thomas was ordained an elder in The Brethren Church in 1944. He served Brethren congregations in Carleton, Nebr.; Mulvane, Kans.; Cerro Gordo, Ill.; Leon, Iowa; Calvary, N.J.; Mansfield, Ohio; Maurertown, Va.; Peru, Ind.; and Lakeville (County Line), Ind.

During the recent Indiana District Conference, he was honored as the 1984 Senior Disciple of the Year.

The funeral service for Brother Thomas was held June 16 at the County Line Brethren Church, with Rev. Stephen Barber, pastor, and Rev. Richard Killian presiding.

Goldenaires

Lavon and Mary Dale, 50th, July 28. Members of the Ardmore Brethren Church.

Mr. and Mrs. Elmer Tetzlaff, 53rd, June 27. Members of the South Bend First Brethren Church.

Mr. and Mrs. Stewart Horner, 62nd, June 21. Members of the Johnstown Second Brethren Church.

Mr. and Mrs. Chester More, 58th, June 20. Members of the South Bend First Brethren Church.

Mr. and Mrs. Allen Hostetler, 53rd, June 15. Members of the Johnstown Second Brethren Church.

Duard and Alice Conrad, 58th, May 28. Members of the North Manchester First Brethren Church.

Weddings

Kathy Lynn Hill to **Bogdan J. Dawidowicz**, June 16, at the Dayton Hillcrest Brethren Church; Dennis J. Wilson, pastor, officiating. Bride a member of the Hillcrest Brethren Church.

Tracy Lynne Rowser to **David Lee Slabaugh**, June 9, at the New Lebanon Brethren Church; Rev. Spencer Gentle and Rev. Donald Rowser, father of the bride, officiating. Bride a member of the New Lebanon Brethren Church; groom a member of the Goshen First Brethren Church.

Senior Citizens Can Be Useful, Too

by Mabel Hepler

In last month's EVANGELIST (page 18), Rev. Keith Hensley paid tribute to Mrs. Mabel Hepler as he recounted her work as a tentmaker last winter in the Brethren Home Mission Church in Conover, North Carolina. In the following article, Mrs. Hepler gives her account of her service in North Carolina. In doing so, she pays high tribute to Rev. Hensley and his wife Teresa.

Though the two accounts are very similar, Mrs. Hepler had not seen Rev. Hensley's article when she wrote the following.

As noted in Rev. Hensley's article, this was Mrs. Hepler's fourth winter as a tentmaker. She spent two winters with the Town and Country Community Church in Tampa, Fla., and one winter at the Bible Fellowship in Kissimmee, Fla. She shares this account of her work in North Carolina to encourage other older Brethren to consider a tentmaking ministry.

GREETINGS from a part-time tentmaker who had the privilege of serving in Conover, North Carolina, this past winter with Rev. and Mrs. Keith Hensley. I had a few misgivings at first, since Conover was an entirely new area to me and I had only met the Hensleys briefly at General Conference. But after talking it over with the Lord and corresponding with Rev. Hensley, I decided this was where I could be of use. I'll ever be grateful for the opportunity it afforded me to become personally acquainted with a very dedicated, caring minister and his lovely wife Teresa, and to work with them and the small but sincere group starting the church in Conover.

After getting settled in an apartment near the church, I was eager to get started. Rev. Hensley informed me that he wanted to change the church sign and repaint it. Would I care to do the sanding? "Oh no, not that," I thought. "Me with my dust allergy." But I had said I'd do *anything* that was needed, and this was *anything*. I figured, "He's trying to test this old gal to see if she means what she says." So after arming myself with a mask and a big garbage bag to protect me from the dust, I set to work sanding the sign (dust flying everywhere).

After I got that done, there was the church to vacuum and the furniture to dust. Rev. Hensley relettered the sign and painted it, and we were satisfied with the results. By this time he was "Keith" to me, and almost as dear as a grandson, with his warm, loving nature — a big tease, nevertheless. He is from Virginia, and you know what they say about Virginia being for lovers. Well, he fills the bill. His congregation followed right along with friendly warmth and love. In no time at all, everybody was hugging everybody. Hugging, he says, is his version of the holy kis for greeting, and it is more sanitary, I guess.

Anyhow, next I was a carpenter's helper. Being th wife of a carpenter, this was an area in which I coul be useful. I could stand on a board while Keith naile it, or hold a chalkline or tape measure as good as an one! I could also hold a board while he sawed an could nail wallboard. So now, I'm almost an expe Helper. He began to see that I was at least willing. W enclosed the furnace, made a big bulletin board, an did numerous other things.

Of course, the real work was doing visitation an taking surveys. We were able to cover over 300 home in the three months I was there and are still hoping t see some results of that endeavor. The only bad thing that happened to me were being attacked by a do (not actually getting bitten, just bumped) and gettin ingrown toenails from walking on a downgrade. Wall ing was a healthful exercise, and I managed to los five excess pounds.

We had some very meaningful Bible studies in th various homes. Keith is an excellent Bible teacher. H was asked to teach the adult class for a ten-wee series of lessons for the Hickory Mennonite Churc Teresa taught the primary group. We had a very in spiring time of fellowship with them.

Keith is willing to do the Lord's work wherever he called, using his many talents. His sermons wer good, and of course, his singing is *great*.

I forgot to mention that I also helped Keith build cross before Easter and helped him carry it and set beside the church sign as we sang "The Old Rugge Cross." I am humbled and pleased to say, "I helpe Keith carry his Cross in Conover, North Carolina What better way to serve the Lord and spend a mean ingful three-month vacation in a milder climate. celebrated my seventieth birthday there, and such lovely celebration they gave me; truly heartwarmin May the Lord give me strength to serve again in th same manner, and perhaps in the same place, ne winter, if He wills.

Love in Christ,
Mabel Hepler

Membership Growth

Ardmore: 3 by transfer
Cameron: 2 by baptism
Johnstown Second: 2 by baptism
Huntington: 4 by baptism, 1 by transfer

1984 General Conference Preregistration

Name _____

Address _____

City _____

State _____ Zip _____

Please reserve only one room per form. YOUTH are to register through the Board of Christian Education if staying in the YOUTH DORM. If staying with adults, use this form. Note that preregistration with prepayment by **July 31** results in lower costs.

HOUSING

Circle type of room desired:

SINGLE DOUBLE TRIPLE

Circle nights you are staying:

S M T W Th F

Room preference (if any):

_____

_____

No. Nights × Rate/Night

_____ × _____ = _____

No. keys _____ × $10.00 = _____

At least one key per room needed.

	Prepaid by July 31	Upon Arrival
Single	$12.00	$13.35
Double	15.75	17.50
Triple	23.50	26.00

Total Housing Enclosed = _____

LUNCHEONS*

No. Tickets

Tues. — Missionary Luncheon _____ × $5.25 = _____

Wed. — WMS Luncheon (for women and girls) _____ × $5.00 = _____

Wed. — Men & Boys' Picnic (for laymen, pastors, boys) _____ × $2.25 ($2.50)** = _____

Thurs. — World Relief Luncheon _____ —0—***

Friday — Progressive Dinner _____ × $6.00 ($6.50)** = _____

* – Preregistration is a must for Tuesday and Wednesday luncheons due to early deadlines.

** – Price after July 31; subject to availability

*** – Offering will be taken

Total Luncheons = _____

No refunds for luncheon reservations can be given after July 31.

WORKSHOPS (Please indicate number who will attend)

No.	Wednesday	No.	Thursday
_____	11 Identifying & Analyzing Cults–Part I	_____	21 Identifying & Analyzing Cults–Part II
_____	12 Parenting for Justice/Peace	_____	22 Christian Views on War/Peace
_____	13 Evangelism	_____	23 Alternative Gift Giving
_____	14 Social Concerns — Do You Have Any?	_____	24 Teacher Training in the Local Church
_____	15 How to Give to God & Have Something Left Over–Part I	_____	25 How to Give to God & Have Something Left Over–Part II
_____	16 Youth Workers' Problem Solving	_____	26 Sparking the Spirit of Sisterhood

(*continued on next page*)

1984 Conference Preregistration (cont.)

CHILDREN'S PROGRAMS

For ages 2½ to those who have completed grade 3

Child's Name	Age	Days (circle)	Normally takes nap?	
________	____	T W Th F	Yes No	$ ____
________	____	T W Th F	Yes No	____
________	____	T W Th F	Yes No	____

Please attach a note regarding any allergies (especially FOOD) or other medical conditions. Sub-Total $ ____

Rates: First Child, for week — $40.00; Daily (T–Th) — $13.00, (F) — $7.00
Second Child, for week — $38.00; Daily (T–Th) — $11.75, (F) — $6.50
No refunds for children's programs can be given after July 31.

For children who have completed grades 4, 5, or 6.

________	____	T W Th F	×	____*	= $ ____
________	____	T W Th F	×	____	= $ ____

* – Rates will be available from your pastor about mid-July. $ ____

Total Children's Programs $ ____

Mail as soon as possible with payment in full (but no later than **July 31**).

Send these two pages to:

General Conference Housing, 524 College Ave., Ashland, OH 44805

SUMMARY

Total Housing Enclosed = $ ____

Total Luncheons Enclosed = ____

Total Children's Programs = ____

Total Enclosed = $ ____

1984 Conference Preregistration

Form begins

on

page 27



The Brethren Evangelist

September 1984

General Conference Report
Pages 12-19



Developing a Global Vision

by John Maust

Always Prepared to Give A Reason for Your Hope

HAD I heard right? Was I understanding Spanish correctly? Had the pastor just said that *Juan Maust* was giving the message that day?

But I was just visiting — a spectator, not a preacher. I'd been watching people enter the concrete block, clay-floored church. Nearly everyone had walked straight to the altar, knelt, prayed, and then gone to one of the plank benches. Most had probably moved to this area on the outskirts of Mexico City from the country. And by the looks of their simple clothes and rough neighborhood, no one had struck it rich. But their reverent attitude and glowing faces, shining like new Mexican *pesos*, indicated they'd found something better: eternal riches.

Now the pastor was calling me forward. What would I say? I thought about a missionary friend in Ecuador who always outlines her daily Bible study in sermon form in order to be ready for just such an unexpected time as this.

But that morning I'd run out of the house like a late-for-work commuter and caught my coffee at the bus stop. I'd not had my devotions, let alone outlined them!

The pastor moved to one side. I walked forward as if in a dream. I could taste the street dust. My mind raced for a topic as I plopped my Bible on the makeshift pulpit, that shook like my knees.

Meanwhile, the audience waited. Some tilted forward, expectantly. These new believers looked spiritually hungry. Boy, did I ever want to give them something straight from the Lord! They expected no less. After all, wasn't every North American missionary like an apostle in wing-tip shoes?

I prayed, hard. And the Lord gave me the presence of mind to at least share my personal testimony and part of a study on Abraham that I'd given some weeks before. When I finished, those gracious folks gave a hearty "Amen!" That was extremely generous of them, considering how my message must have sounded.

After this service, I walked eight blocks t another church I'd arranged to visit. This time, didn't settle so comfortably into my seat. An sure enough, the pastor called me forward to sa a few words. This time, I was at least partiall prepared. But if anyone had tagged along fror the other church, they heard a replay.

Riding the bus home, I thought about wha had transpired (or perspired, as in nervou sweat). I rationalized: Who could be expected t preach like Billy Graham on five minute notice? Besides, I wasn't an evangelist, but journalist.

Then Peter's words jabbed me: "Always b prepared to give an answer to everyone wh asks you to give the reason for the hope that yo have." If I hadn't postponed my morning devc tions that day, I might at least have had a fres insight to share.

Have you known Christians who every da bubble over with some new appreciation of th Lord and his goodness? They are in touch wit the Power Source. They can say with Pau "Though outwardly we are wasting away, ye inwardly we are being renewed day by day."

So what does all this have to do with mis sions? It's this simple: If we aren't taking in w can't give out. You can't bring forth spiritua jewels from an empty mine shaft. And without vibrant relationship with Jesus, we won't car to take Christ to our neighbors, let alone aroun the globe.

The Brethren Church this year is focusing o revival, both individually and as a denomina tion. I'll be saying more in this column abou how personal renewal has launched, and wi launch, the church into world outreach.

Meanwhile, the Mexico City visit promote me to get more disciplined about my devotion and to seek a fresh encounter with the Lor And one thing's certain: If I ever go back t either of those churches, I'll be ready! [

The Brethren Evangelist

Serving The Brethren Church in its second century.

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Cover

A walk through the woods in the all of the year (or in any season) is n excellent way to escape the wor-ies and tensions of daily life and to ocus one's thoughts on God. Nature s full of reminders of God's great-ess, His love, and His care for His reation.

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8 Evangelism and The Brethren Church
For The Brethren Church to be effective in evangelism, says Pastor Charles Ankney, local churches must begin setting and working toward specific outreach goals.

11 New Self
Part six in a series of lessons on discipleship.

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14 Inspirational Sessions
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Notes on the General Conference Report:

Conference photographs on pages 4, 13, 14, 15, 19, and 20 were taken by **Rev. James Vandermark** of Elkhart, Indiana.

Susan Hyland, who wrote the report of Dr. Kinlaw's messages found on page 14, has, since Conference, moved with her husband, Kenneth, to Pasadena, Calif., where she is beginning a Ph.D. program in biblical studies at Fuller Theological Seminary.

Harold Walton, who wrote the report of the National Ministerial Association sessions found on pages 16 and 17, is pastor of the Fremont, Ohio, Brethren Church.

Jean Troup, who wrote the report of the National Woman's Missionary Society sessions (p. 17) and a review of the Crusader Review (p. 19) is a student at Ashland Theological Seminary and secretary to the editor of the EVANGELIST.



Moderator Eugene Beekley

Forward Together In Century II

Moderator Eugene Beekley's address to the 96th General Conference of The Brethren Church.*

OUR TASK has always been and ever will be to "lift up Christ." Never in the history of man, nor in the history of our church, has there been a greater need for this emphasis. We are completely disillusioned about man's ability to save a lost world. We have tried **science**, but all the discoveries and inventions of all scientists have only furnished evil men with better facilities for damning the world. We have tried **education**, but naturalistic, behavioristic, secularistic teaching have produced educated agnostics. We have tried **industrial planning**, but capital and labor have not really begun to cooperate. We have tried **social reform**, but society has only plunged deeper and deeper into immorality and sin. We have tried **international agreements**, but the United Nations and the "peace pacts" are impotent in the face of national, racial, and political greed. We have tried **war**, but military prowess has not made the world "safe for democracy" or safe for our individual "life, liberty, or pursuit of happiness."

We have tried **religions**, but, without returning to the basics of Christianity, we have decimated the desire or motivation for the masses of people to put their faith in the Church of Jesus Christ. Too few are "seeking to know the Lord" or are even aware of the need for spiritual guidance in daily life and any need for salvation or resistance to sin. Therefore, in terms of our time in history, we need to proclaim to the world that now is the time to try the Gospel of Jesus Christ and put behind us the previous trial and error attempts to improve the lifestyle of men to work out their own salvation.

For several generations we as Christians have been influenced somewhat by what the world has been demonstrating by the "in" thing. We have heard over and over that the most important thing in life is "things," or the most important thing in life is "me"; or the most important thing in life is the "present"; or the most important thing in life is "feelings."

Brethren, what is the most important thing in life? I am convinced that the most important thing in life is "seeking to know the Lord" and all that is involved in loving and serving Him who gave us life and offers us eternal life. That's important. That's the most important thing — eternal life.

Have we, then, as baptized believers, members of The Brethren Church, been faithfully seeking and sharing the most important thing in life?

Do our annual statistics reveal a zeal for seeking and sharing the most important thing in life with the people around us?

Have our worship services, Sunday school teaching, our Sunday night services, Bible study and prayer sessions indicated a dedication to the most important thing in the world?

Are all of our congregations concerned about the most important thing in the world?

Do all of our pastors strive to meet and share with people how to seek and to know the Lord, as the most important thing in life?

What about our deacon boards, trustee boards, and all other elected and appointed leaders of our congregations? Are they aware of their need to know and serve the most important organization in the world?

**The introductory paragraphs to this address in which Rev. Beekley greeted the Conference and briefly recounted a few of the highlights of his year as Moderator have been deleted. Two other deletions are noted later.*

"For The Brethren Church to move forward in Century II, we simply must establish some plans and some goals and start now to work together, pastors and congregations, toward specific goals."

Have we listened to the needs of our youth? n a constantly changing environment in chools and communities, our youth are vul- lerable. We should program their time and ives with opportunities for Christian fellow- hip and growth. How great it would be if we ould keep them seeking, keep them sharing, nd keep them serving Christ through our hurches.

Brethren, Century II offers us more time to e about "our Father's business." Time to enew and rededicate — time to reveal to all round us that which is important, the most mportant thing in the world. If we can faith- ully pursue seeking and serving, then we ould be prepared for the heavens to rend nd the mountains to tremble when God omes down to visit us (Isaiah 64:1).

In reference to the problem facing us in the 30's, Francis A. Schaeffer writes in his book, *The Great Evangelical Disaster,* "It is the at- empt to have absolute freedom — to be to- ally autonomous from any intrinsic limits. It s the attempt to throw off anything that ould restrain one's own personal autonomy. But it is especially a direct and deliberate re- ellion against God and his law" (p. 21).

As Bible-believing Christians called Breth- en, our task, as part of the community where e live and where we should be active in Christian service, is to influence people to eek to know the Lord. Rebellion against God nd His law, if unchallenged, can only lead to urther rebellion until there will be no more noral and spiritual values left in the minds f more and more people.*

Concerning current events

As a peace-loving and peace-supporting de- omination, we have informed our people and ur government where we stand. In a chang- ng world, surrounded by those who cry for reedom to express and practice their so- alled "rights," we need again to take a trong stand. We have "rights" to inform and express our understanding of God's love and concern for all people. As believers we need to speak loud and clear, when we have oppor- tunity, for life; for decency on TV, radio, magazines; and more. Perhaps most impor- tant of all, a return to God's way of life, lib- erty, and happiness in all of life, education, government, politics, industry, and science.

While all these are areas of special prayer and concern for us today, there is one subject that I would like to present to you for your consideration. It is not too late. This is an election year, and you may be weary of all the mass of words being directed to voters. How- ever, I am deeply concerned with the gradual influence of outside leadership, and especially the outside leadership of the Roman Catholic Church. Our concern should be expressed, our voice should be heard, and our faith should be declared.

In the magazine *Ministry*, March 1984, in an article entitled "Undiplomatic Relations," B.B. Beach states what I believe should be our thinking and reaction to the direction of President Reagan's administration. Beach suggests that "diplomatic ties with the Holy See run counter to the fundamental U.S. tradition and concept of separation of church and state.

"Second, having diplomatic relations with the Vatican is discriminatory. It represents a violation of the American principle of equal- ity of all religions and churches before law and government.

"Third, it is unrealistic, and in practice im- possible, to differentiate between the Pope as head of the Roman Catholic Church and as head of the Vatican city-state.

"Fourth, the appointment of a U.S. ambas- sador to the Holy See is unnecessary; it is of little, if any, value to the United States.

"Finally, sending a U.S. ambassador to the Holy See is not helpful to good interchurch relations. Our opposition to U.S. diplomatic recognition of the Holy See is not based on bigoted motive of anti-Catholicism. No one can deny the current Pope's efforts in the promotion of peace and his speeches support- ing human rights. These endeavors are not in question. The Pope's status as a significant international figure is not the problem. The

**At this point the Moderator expressed appreciation on behalf of The Brethren Church to Ron Waters for his years of service in the denominational offices, the last two of which as Director of Denominational Business. He announced that a search committee was working to select Mr. Waters' successor.*

basic issue is the First Amendment to the United States Constitution and diplomatic relations with a church."

Therefore, I recommend that the 96th General Conference of Brethren Churches authorize your Conference Secretary to prepare a letter of concern and opposition to any funds for an ambassador to the Vatican, to be mailed to President Reagan.

A suggested major emphasis

If you fail to plan, you plan to fail. Aim at nothing, and you will hit it every time. For The Brethren Church to move forward in Century II, we simply must establish some plans and some goals and start now to work together, pastors and congregations, toward specific goals. We also need plans and goals for a unified effort involving all congregations, church boards, and pastors. Could we, in the coming months, really commit ourselves to study, evaluate, and promote, and get involved in evangelism? Some of the good old terms of past years do not seem to attract the attention or the efforts of our present-day believers. We believe in revival, we believe in renewal, we believe in witnessing, we believe in outreach, and we believe in spreading the Gospel of Christ as the Savior of the lost and Lord of Life. But somehow we have neglected to get involved enough to really reach out and touch new people and meet their needs. Century II gives us the time — we have the resources. Maybe all we need is a plan and a goal and then united denominational effort beginning now.

Therefore, I recommend to this 96th General Conference of Brethren Churches that we commit ourselves, dedicate our time, and promise God Almighty to work a plan of evangelism in every congregation, led by every pastor.

A word about pastors

Reading from Joseph C. Aldrich in his book, *Life-Style Evangelism*, "God has given to the church gifted men called pastors. They are to be loved, respected, encouraged, and uplifted. They are human and face all the

Conference Action on the Moderator's Recommendations

Below are the four recommendations made by Chaplain Eugene Beekley in his Moderator's Address, followed by Executive Committee's response and by the action of Conference.

Recommendation A

I recommend that the 96th General Conference of Brethren Churches authorize your Conference Secretary to prepare a letter of concern and opposition to any funds for an ambassador to the Vatican, and that the letter be mailed to President Reagan.

Executive Committee's Response: Recognizing this as a Constitutional matter and not primarily a religious matter, we favor Recommendation A. We further recommend that delegates to this Conference state their position to their respective congressmen, and that the secretary of General Conference write letters to the President, the State Department, the House and Senate Budget Committee chairmen, and Robert P. Dugan, Jr., Director, NAE Office of Public Affairs.

Conference adopted Executive Committee's recommendation.

Recommendation B

I recommend that we commit ourselves, dedicate our time, and promise God almighty to work a plan of evangelism in every congregation, led by every pastor.

Executive Committee's Response: We recommend the acceptance of Recommendation B and challenge every delegate to see that their church establish and fund an evangelism committee. We further recommend that each local church participate wholeheartedly in the Cross Country Conference Study on Life-Style Evangelism sponsored by the General Conference Evangelism Committee.

The recommendation of Executive Committee was adopted by Conference.

Recommendation C

I recommend that the Official Board of every congregation plan some program of "Pastor Appreciation" day or week or month — within the next 12 months.

Executive Committee's Response: In the spirit of I Thessalonians 5:11-13 and as an expression of the spirit of encouragement within the church, we recommend that the Official Board of every congregation consider some program of pastor appreciation within the next 12 months and that churches be encouraged to share the results with the EVANGELIST for possible publication.

Conference adopted Executive Committee's recommendation. It was suggested that pastors' families and denominational executives should be added to the list of those to be honored.

Recommendation D

I recommend that General Conference task the General Conference Executive Committee to study possible guidelines for the General Conference Moderator and district conferences, in a practical and prayerful procedure, to evaluate the spiritual state of the church and present their recommendation to General Conference in 1985.

Executive Committee's Response: Recognizing the need to better ascertain the spiritual state of The Brethren Church, we recommend the adoption of this recommendation.

This recommendation from Executive Committee was likewise adopted by Conference.

emptations of every other human being. They have their faults, fears, and inadequacies. Allow them the freedom to succeed and to fail. Support them and challenge them. Care for them, and in love confront them. Your love and support may revolutionize them and in the process change the very personality of your church."

Have a celebration to show your love and appreciation of your pastor, who, with his family, has made many sacrifices to be your servant for the Lord. He is the one who has counseled with you to help solve problems, baptized, married, buried, and cared for you in all circumstances. Invite him to go fishing with you, or play golf, or invite the parsonage family to your picnics and times of fellowship.* Remember your parsonage family in a special way this year as you worship and reach out together.

Therefore, I recommend that the Official Board of every congregation plan some program of "Pastor Appreciation" day or week or month — within the next 12 months.

An area to improve

It is rather difficult, if not impossible, for any Moderator of General Conference to report on the spiritual state of the churches as outlined in the Manual of Procedure. Your Moderator has a very limited amount of time to spend with pastors and districts. With constantly changing district moderators, any meaningful time with them is nonexistent. Even in the district conferences there is little debate relative to statistical reports, and there seems to be a lack of sincere, prayerful, united approach to problem areas and searching for acceptable solutions.

Too often we take for granted that all is as it should be; that each pastor and congregation is accomplishing all that it is capable of accomplishing; that all baptized believers are doing their best to witness, to share, to care, to study, to support, and to build the Kingdom of God where they are and through missionary support.

Maybe we all need a better, realistic, honest, and practical evaluation method to look at ourselves, our worship, our programs, our ministries, and our goals. Maybe we all need prayerful, cooperative planning by pastor and congregation on a continuing basis rather than just every time a need arises or a change of pastors occurs. Maybe we as pastors need to look at ourselves and determine the depth of our dedication, preparation, and professionalism.

These areas of concern all fit into the total picture we call the spiritual state of the churches and ask the Moderator to address in a report.

Therefore, I recommend that General Conference task the General Conference Executive Committee to study possible guidelines for the General Conference Moderator and district conferences, in a practical and prayerful procedure, to evaluate the spiritual state of the church and present their recommendation to General Conference in 1985.

Faith is the evidence

We add our thanks and appreciation to our church leaders who worked diligently a year ago to prepare for us "A Centennial Statement." We hope and pray that you will continue to study this statement, which is a testimony of this generation's faith and life. We talk about and preach about faith and still sometimes do not understand it enough to apply faith to life situations. In this coming century our faith will be tested in many ways in the world around us.

Therefore, we must hold fast. Faith is more than the acceptance of a doctrine. It includes, among other things, a relationship to God, a warm and heartfelt experience of communion with Christ, and communion with members of our Christian fellowship. Faith is a way of coping with reality. It is a belief and yet more than belief. It is devotion to God and yet more than devotion. Faith is the word which represents the way we pull ourselves together as we meet the challenges of uncertainty.

I have faith in The Brethren Church. I have faith in Brethren pastors and congregations to work together, to hold fast and yet share, whenever and wherever there is an open door or opportunity of service to our communities, the love of God and the peace that passes all understanding.

This week we can share and care, pray and plan, dream and have visions of great victories of faith and spiritual progress for churches and missions. Also, it is our hope and prayer that you — as delegates and friends — will carry the enthusiasm and spirit of this General Conference back to and share with your individual congregations. Let us set our minds to evangelize and touch people for Christ. "Let this mind be in you which was also in Christ Jesus" (Philippians 2:5).

Brethren, let us prayerfully go forward together in Century II. [†]

**At this point the Moderator asked pastors to stand to receive applause from the delegates.*

Sixth in a series of articles presented by the General Conference Evangelism Committee.

Evangelism and The Brethren Church

by Charles F. Ankney

I BECAME a member of the Brethren denomination and pastor of the West Alexandria First Brethren Church in January of 1979. I was part of The Brethren Church for only a year or two and had attended only one or two Ohio District and General Conferences when something struck me. I received the distinct impression that far too much emphasis was being put on the advantages and virtues of being Brethren, and not nearly enough attention was being given to **reaching the lost and winning them to Christ.**

It seems that at every conference, I have been inundated with statements like: "We are Brethren." "We Brethren have a great heritage." "We Brethren have a lot to offer this world." "We should be proud of the fact that our roots go back to Alexander Mack and what he believed."

This may come as a surprise to you, but the **person** who is lost and headed for an eternity in hell does not need Alexander Mack. He does not need The Brethren Church. **He needs Christ!**

The key to what is wrong with The Brethren Church is in the "Tc" (total conversions) column of the Annual Church Growth Report. Year after year since becoming a part of The Brethren Church, I have been utterly amazed at the information in this column (no converts, one convert, two converts, etc.).

Here is some interesting information I gleaned from the report prepared for the 1983 General Conference (statistics for 1982):

Of 121 congregations reporting:

1. **thirty** reported **no converts** (many of these are small congregations, but one had an average worship attendance of 122, another an average attendance of 124, and another an average of 220);
2. **twelve** congregations reported only **one** convert, and one of these averaged **202** in attendance;
3. **five** congregations reported only **two** converts;
4. **eleven** congregations reported only **three** converts;
5. **nine** congregations reported only **four** converts.

This makes a total of **67** churches (over half of all our congregations) which had only 0 to 4 converts the entire **year!** When you consider that the fields are **white** unto harvest, this is tragic.

I firmly believe this is overwhelming evidence that **other things** have been more important to The Brethren Church than "Tc" (total conversions). The key is "Tc." All other columns in the church growth report will be healthy when the "Tc" column goes up.

God commissioned the church to win souls for His kingdom. **If we are not doing this, we don't have a right to exist!** If we are so wrapped up in other things (albeit commendable ministries) that we **have no time to do the one job He gave us to do, then God may as well let us die!** If we have a long list of "good works" but have not been personally responsible for people being snatched from the jaws of hell by winning them to Jesus, then we are in danger of being unprofitable servants.

We may not have eloquent voices, extensive vocabularies, magnetic personalities, etc. But when the "fire burns within us" (Psalm 39:3; Luke 24:32), when the indwelling Holy Spirit manifests His power within us, we will **go out and sell Christ, sell the Christ-like life,** and **sell our church — in spite of** whatever shortcomings we may have!

Every successful business I know of sets goals (monthly, yearly, for five years, etc.). It is a practice that works. If businesses find it necessary to set goals for direction and progress, why should the church flounder around without goals, making no progress? Why not employ methods that work?

Pastor Ankney continues to serve the West Alexandria First Brethren Church. From January 1979 to December 1983, this congregation grew from 114 to 258 members.

If church goals are set by the people (**not** by the pastor), then they are the congregation's own goals. If these goals are promoted enthusiastically, the people **will be motivated** to put forth effort to reach them. But whether the goals are actually reached or not is really unimportant. The important thing is, **progress will be made!**

I believe we have to challenge **every local congregation to set goals in the same areas for the same period of time.** Then all congregations in each district should report their goals to a district office and these should be tabulated into **district goals.** All the **district goals** should then be sent to the national office to be tabulated into national or **General Conference goals**.

A few simple goals

There should be just a few simple goals — not a long list of complicated ones. For example, at West Alexandria we set annual goals in the following six areas:

1. Average Sunday school attendance.
2. Average morning worship attendance.
3. Average Sunday night attendance.
4. Average Wednesday night attendance.
5. Total **active** membership.
6. New converts (souls won to Christ).

During the first or second week of January each year, we take an entire Sunday evening service for our "Goal Setting Session." We divide into four groups, with each group meeting in a separate room. The groups discuss the church's strengths and weaknesses during the previous year, then come up with a list of recommendations for improvement in specific areas. Each group is also provided the attendance averages, active membership total, and number of new converts for the **previous year**. With this information in hand, each group prays and then comes to an agreement on figures they are willing to trust God for during the upcoming year.

We then bring all four groups together. With a large chalk board before us, we receive reports from each group. We then add all four numbers for each category, divide by four, and we have our **goal** for each category for the year.

Fasting and prayer

Later, during the last week of January, we challenge the entire congregation to fast for 24 hours. This 24-hour period culminates in an **all night** prayer meeting (10:00 p.m. to 6:00 a.m.). The purpose of this prayer meeting is that we might dedicate ourselves to the task and seek the leading of the Holy Spirit for ways and means of reaching the goals we believe He has led us to set.



Each January the West Alexandria congregation divides into small groups like this one to work at setting goals for the year ahead.

Throughout the year we print reports of progress on our goals in the weekly bulletin and in our monthly church paper, "The Lighthouse." This keeps everyone **aware** of the progress we are making.

I believe the principle of specific goal setting works. We have put this principle into practice at West Alexandria, and we are now in our sixth consecutive year of church growth. We praise God for this, because after much prayer on our part, He led us into annual goal setting.

People reaching people

Of course, to make this work the people had to be taught that God would use them **as they are** and **where they are** to reach people for Christ. We still have revival services at West Alexandria. But 90% of all new converts are reached and won to Christ through individual contact. Also, **we never close a service without giving an opportunity for someone to be born again a new person in Christ.**

I close with a quotation from an article about Henry Holsinger written by Dr. Charles Munson that appeared in the August 1983 issue of THE BRETHREN EVANGELIST. Dr. Munson wrote: "Everything [Holsinger] once advanced has come to pass. **But perhaps one has not been fully developed.** When the church was formed in 1883, one of the declared principles was: **'That every possible means for the conversion of souls should be put forth at all times and under every circumstance.'** In theory the principle still stands; in practice . . ." (emphasis added).

I firmly believe that if The Brethren Church will listen to Henry Holsinger and **use every possible means for the conversion of souls at all times and under every circumstance**, then **The Brethren Church will grow**. If not, well . . . [†]

Disciplemaking or Peacemaking

by Jeff Weidenhamer
Secretary, Brethren Peace Committee

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.

Matthew 28:19-20, *NIV*

These words of our Lord state in a nutshell what we Brethren understand the task of the church in this age to be. And certainly, with the many hundreds of millions who have never heard the gospel of Christ, the task of making disciples has never been more urgent.

The widespread belief by many Christians that Jesus will certainly return within the next ten to twenty years has added to this sense of urgency. Because of this, and the belief that things can only get worse and worse until He comes, some Christians suggest that we should feel no responsibility to work for social change in general, nor for nuclear disarmament and peace concerns in particular. To do so only diverts needed resources and energies from the primary task of world evangelization, they say.

The days of the early church, like ours, were ones of intense eschatological expectancy. They were days of rapid growth and expansion of the church, even in the midst of tremendous opposition and persecution. The church was reaching out dynamically in response to the Lord's Great Commission.

Yet the early church also provides us with the strongest peace witness of any church in history, and the strongest commitment to acts of love and mercy, which today we would call "social concerns." Tertullian, writing in approximately A.D. 175, reflects the attitude of the church toward participation in war: "Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall he apply the chain, the prison, and the torture, and the punishment, who is not the avenger even of his own wrongs?" (Tertullian, *De Corona*). Indeed, Protestant historian Kenneth Latourette notes that "for the first three centuries no Christian writing which has survived to our time condoned Christian participation in war" (*A History of Christianity*, pp. 242-243). Reflecting on all of this we may ask, What has happened?

We must realize that in the New Testament, the hope of Jesus' soon return was never used as a basis, as some use it today, to counsel neglect of Jesus' commands. Rather, the blessed hope was the reason for even greater obedience and faithfulness to the gospel, to "stand firm to the end" (Matt. 24:13, *NIV*). As Ron Sider commented at the 1983 convention of the National Association of Evangelicals in Orlando, Fla., "Because He is surely coming back, we must work even harder at all the things he commanded. He commanded us to evangelize the world. He commanded us to be peacemakers. Of course there will be adultery and broken families, perhaps in increasing numbers, until Christ returns. But nobody concludes that that biblical warning means that we should stop trying to prevent adultery and divorce. Nor does the prediction of wars and rumors of wars mean that Christians should not ardently oppose the most terrible assault on God's good creation (nuclear war) ever contemplated by humanity. Precisely because we know that the Master is coming back we should be busy doing all that he commanded until he returns."

Our problem today is that we have torn asunder two things that our Lord, in His Commission to the church, put together: disciplemaking and obedience to all of the Lord's teaching. Waldron Scott, former general secretary of the World Evangelical Fellowship and a 20-year missionary veteran with the Navigators, recently wrote a book entitled *Bring Forth Justice*. Scott draws the title from one of Isaiah's prophecies of Christ: "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations . . . . In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth" (Isa. 42:1-4, *NIV*). A major thesis of Scott's book is that "one must understand discipleship in order to make disciples, and discipleship is not fully biblical apart from a commitment to social justice" (p. xvi).

Part of a commitment to social justice is a commitment to peace concerns, for justice cannot reign where there is hatred and war. Therefore, we need not choose between disciplemaking and peacemaking. Disciples are peacemakers. Bringing about justice is part of our Master's mission, and it must be part of ours as well. [†]



New Self

Sixth in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church. Please feel free to make copies of these lessons to use in discipling new Christians.

By now it is obvious that even though you are a Christian, you are not perfect. Sin and disobedience are still problems. You may even wonder if your Christian commitment is real. Be assured that the Bible teaches that we are accepted by God only on the basis of Christ's death and resurrection on our behalf. The Apostle Paul had the same problem. He wrote, "I don't understand myself at all, for I really want to do what is right, but I can't. I do what I don't want to—what I hate" (Romans 7:15). The Bible deals with your need. It further teaches that you don't have to be a failure. You can live as God wants you to, not perfectly, but successfully. The answer is in the principle of active obedience.

1. James 1:25 – "But if anyone keeps looking steadily into God's law for free men, he will not only remember it but he will do what it says, and God will greatly bless him in everything he does."
   a) As a Christian, what are you to keep constantly before your heart and mind?
   _____
   b) What two things are you instructed to do with God's law? _____
   _____
   c) What promises are given concerning your obedience? _____
   _____

2. John 14:15 – "If you love me, you will obey what I command."
   a) What is to be our motive for obeying what God commands? _____

3. Romans 6:19 – "I speak this way, using the illustration of slaves and masters, because it is easy to understand: just as you used to be slaves to all kinds of sin, so now you must let yourselves be slaves to all that is right and holy."
   a) What are you to let yourself be a slave of?
   _____
   b) Read this verse carefully. Is this something that just happens to you or must you choose this for yourself? _____
   _____

4. Romans 8:4 – "So now we can obey God's laws if we follow after the Holy Spirit and no longer obey the old evil nature within us."
   a) Who is given to us to help us obey God's laws? _____
   b) Does the Holy Spirit totally take us over or must we choose to follow His leading?
   _____
   c) What does the Holy Spirit lead us to obey?
   _____
   d) What will the Holy Spirit never lead us to obey? _____

At this point, a word needs to be said about the Christian and God's law. Our relationship with God is always based on the work of Jesus Christ in our place. We do not obey God's law in order to justify ourselves before God. But Christ died for our sins in order that the "righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit" (Romans 8:4, *NIV*).

5. Ephesians 4:21, 22 – "If you have really heard his voice and learned from him the truths concerning himself, then throw off your old evil nature—the old you that was a partner in your evil ways—rotten through and through, full of lust and shame."
   a) What are you asked to do in this verse?
   _____
   b) Do you just sit back and wait for this to happen or must you make an effort on your part? _____

6. Ephesians 4:23, 24 – "Now your attitudes and thoughts must all be constantly changing for the better. Yes, you must be a new and different person, holy and good. Clothe yourself with this new nature."
   a) These are important verses. The Bible doesn't just ask you to avoid the don'ts. It gives you something positive to do. In your own words, what are you asked to do? _____
   _____

7. Colossians 3:12, 13 – ". . . you should practice tenderhearted mercy and kindness to others . . . . Be gentle and ready to forgive; never hold grudges. Remember, the Lord forgave you, so you must forgive others."
   a) List two positive things you are asked to choose to do. _____
   _____
   b) What motive are we to have for doing so? ___
   _____

Obedience is a choice. God has given you His Holy Spirit to help you, but He does not do it for you. When you choose to obey and take that step, God's Spirit energizes you to follow through. This is living by faith. If you fail, there is always God's forgiveness.

A Report Of The 96th General Conference Of The Brethren Church

"Seeking to Know the Lord" was the theme as Brethren from across the United States gathered in Ashland, Ohio, August 13-17 for the 96th General Conference of The Brethren Church. They came together to care for the business of the denominational; but they also came to be inspired and challenged; and perhaps most of all they came to fellowship with other members of the Brethren family.

On this and the following pages you will find a report of the business transacted and summaries of some of the inspiring and challenging messages that were presented and events that took place during the Conference. Unfortunately, what is missing is the fellowship, for there is no way to transmit that on paper. We can only report that it was good, and hope that if you weren't in Ashland to enjoy it, you will plan to be there another year. In the meantime, may you be informed and blessed by this review of the 1984 General Conference.

Conference Business Sessions

Moderator Eugene Beekley led Conference business sessions on Tuesday through Friday mornings. A total of 453 delegates registered for the sessions (37 less than in 1983), including 301 lay delegates, 132 ministers, and 20 ministers in absentia.

Business items of note included acting on Moderator Beekley's recommendations (see page 6); changing the Manual of Procedure; recognizing the Smoky Row Brethren Church of Columbus, Ohio, as a regularly organized church and seating its delegates; authorizing the General Conference Executive Committee (Council) to establish a Brethren Church foundation; and expressing opposition to the sale of pornographic magazines in convenience stores and supermarkets. In addition, delegates elected officers, board and committee members, received reports from the boards, committees, and ministries of the denomination, and took care of routine business.

Changes in the Manual of Procedure were primarily of a housekeeping nature, to bring the Manual into conformity with current practice and terminology. The following changes are noteworthy:

The section outlining the procedure for organizing a church was revised. The new procedure recognizes three stages in the development of a congregation: *A class* — people from one locality who desire fellowship with one another and who share a common desire to form a Brethren church. *A Mission Congregation* — a class of sufficient size to warrant the appointment of a pastor. *A Church* — a class or mission congregation that has sufficient members and is able to assume responsibility for its own financial obligations.

The National Ordination Council was included in the Manual as part of the ordination examination procedure for elders, as adopted by all district conferences in 1981-82.

An article was added granting the Missionary Board authority to perform district functions for churches outside the boundaries of an existing district until a district is formed.

The name of the General Conference Executive *Committee* was changed to Executive *Council*.

Because of the extensive changes made in the Manual of Procedure, it is now scheduled for reprinting. Copies of the newly revised

Statistician's Report

According to Conference Statistician Jim Hollinger, The Brethren Church ended 1983 with 122 churches, 4 mission congregations, 2 classes, and a total membership of 14,424 (364 less than in 1982). Average Sunday school attendance across the denomination last year was 7,758 (7,814 in 1982), and average morning worship attendance was 10,684 (10,580 in 1982).

Brethren churches added 974 members during the year, but lost 1,338 (912 by roll revision), giving a net loss of 364. Fifty-five congregations (44% of those reporting) showed an increase in membership, and 48 churches (38%) showed an increase in their growth index.

Manual may be ordered for $2.00 each ($1.50 plus 50¢ for postage and handling) from the Brethren Publishing Company, 524 College Avenue, Ashland, OH 44805.

The proposal for a Brethren Church Foundation came from the Executive Committee. Delegates authorized this committee to establish the foundation for The Brethren Church by December 31, 1984, with the board of trustees to be approved by Conference in 1985. According to the proposal, a three-member board would be appointed, which would have three functions: (1) oversee generation of funds (by cultivating cash gifts, wills or trusts, life insurance, gift annuities, memorial gifts, and gifts of property or stocks/bonds); (2) manage the investment portfolio; and (3) distribute the proceeds based on recommendations from the Executive Committee.

The motion concerning pornography came from a concerned delegate. Acting on her motion, Conference expressed its opposition to the sale of pornographic magazines in convenience stores and supermarkets, called on Brethren to develop an awareness of the depth of the problem and its implications for the church and the world, and directed that a letter be sent by the Conference secretary to the Southland Corporation voicing Brethren concern over the sale of such magazines in their family-type stores.

Acting on a proposal by 1984-85 Moderator Arden Gilmer, delegates set next year's Conference for August 12-16 at Ashland College, with the theme "Putting Into Practice What We Know," based on James 1:22.

Conference Officers

Rev. George W. Solomon was chosen the new moderator-elect during elections held Wednesday morning of Conference. Currently pastor of the Milledgeville, Ill., First Brethren Church, Rev. Solomon (64) has also pastored the Derby, Kans.; Ashland Park Street; Louisville, Ohio; Hagerstown, Md.; and Gretna, Ohio, Brethren Churches. A graduate of both Ashland College (1954) and Ashland Theological Seminary (1957), George and his wife Jessie Mae are the parents of eight grown children, one of whom (Leroy) is also a Brethren pastor, with another (Mark) in training for the ministry.



Rev. Solomon

Rev. Solomon will succeed to office **Dr. Arden E. Gilmer**, who was installed as the 1984-85 moderator at the final Conference business session. Dr. Gilmer (40) is pastor of the Ashland Park Street Brethren Church, where he has served since 1979. Prior to this, he was Director of Church Growth and Home Missions for The Brethren Church (1975-79), and pastor of the Pleasant View Brethren Church, Vandergrift, Pa. (1968-75). He has degrees from Ashland College (1965) and Theological Seminary (1968), and received a Doctor of Ministry degree from Fuller Theological Seminary last December. Arden and his wife Roberta have three sons, John (married), Joseph (16), and Jeffrey (13).

Other Conference officers were — for the first time — elected to multiple-year terms, in accordance with action taken last year extending terms to three years. In order to avoid having all terms expire at the same time, however, some officers were elected for only one or two years this Conference, but in subsequent elections all persons will be elected for full three-year terms.

Those re-elected to their respective offices were (year in parentheses indicates when term ends): **Fred D. Horn, Sr.**, secretary (1986); **Rodger Geaslen**, treasurer (1987); and **James Hollinger**, statistician (1987). Newly elected to office were **Judi Gentle**, assistant secretary (1985); **Spencer Gentle**, assistant treasurer (1985); and **John D. Rowsey**, statutory agent (1986).

These six people plus Moderator Gilmer, Moderator-Elect Solomon, and **Past Moderator Eugene Beekley** make up the General Conference Executive Committee (Council).



1984-85 Conference officers are (l. to r.) Fred Horn, Sr., Spencer Gentle, Judi Gentle, Moderator Arden Gilmer, James Hollinger, Rodger Geaslen, (not shown) George Solomon, Eugene Beekley, and John Rowsey.

Keynote Speaker Dennis Kinlaw

"Step out in faith and follow the Lord," challenged Dr. Dennis Kinlaw, former president of Asbury College, in his Monday and Tuesday evening Conference messages. No stranger to the walk of faith, he related his obedience to God's call on his own life, even when it led him to remote places to minister.

In Monday's message, Dr. Kinlaw examined the life of Abraham, the model of faith for all time. Abraham, called God's friend, was willing to give up people, place, position, and possessions in order to follow God's direction. Alone in a strange land the man grew in faith as he sought and found his identity, security, and fulfillment in His divine Friend.



Dr. Kinlaw shakes hands with Rev. Jim Black (left) while chatting with Moderator Eugene Beekley and Cheryl and John Black.

Tuesday Dr. Kinlaw showed how the task of Christians is a continuation of the ministry of Christ. Jesus gave up His heavenly status to become a man, following His Father's direction. "As the Father has sent me, so I am sending you" (John 20:21, *NIV*) was Christ's instructions to His disciples. These instructions still extend to us today.

Christians have been sent to finish the work Christ began. Ordinary people obeying God are able to take on extraordinary jobs and succeed, becoming extraordinary themselves. Their inadequacies are met by the supernatural resources of the Holy Spirit.

Dr. Kinlaw closed with this challenge:

What you give, God takes.
What He takes, He cleanses.
What He cleanses, He fills.
What He fills, He uses.

Are we, as Brethren, responding in faith to the commission He's given us? Are we giving it everything we've got?

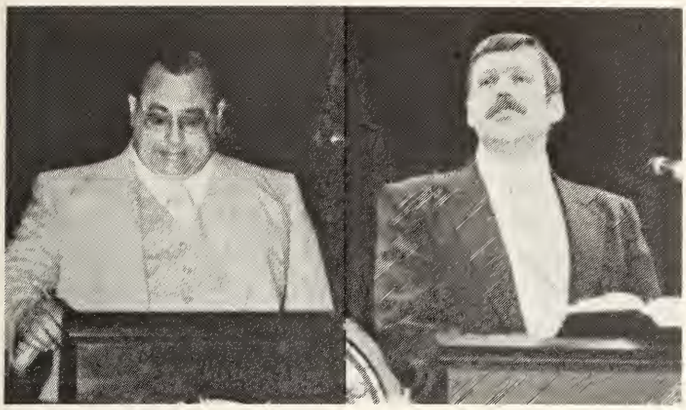
—*Susan Hyland*

Brethren Inspirational Speakers

Conference attenders had the opportunity to hear messages by six Brethren pastors during Conference week. Four of these men spoke during the daily morning inspirational hours, and the other two during the Wednesday and Thursday evening worship services.

Pastor David Cooksey of the Lanark First Brethren Church spoke Tuesday morning, using as his text Acts 13:15: "Brothers, if you have a message of encouragement for the people, please speak." Applying this verse to his listeners, Rev. Cooksey stated, "If you're a Christian, you have a message of encouragement, and you need to speak it." But it's not enough just to speak, he said; we must speak God's message of truth. Furthermore, we must speak this message from the heart, for God looks at what is in the heart, not at our outward acts. Rev. Cooksey specifically challenged his hearers to apply these truths during Conference week.

Pastor Charles Ankney of the West Alexandria First Brethren Church warned his hearers on Wednesday morning that we get so busy doing secondary things, we don't have time to do the one thing Jesus commanded us to do — make disciples (Matt. 28:19-20). He called attention to the zeros and ones in the conversion column in the annual statistical reports to support his warning. "If every



Charles Ankney *David Cooksey*

Brethren church became new convert conscious, I believe in five years we could double our membership," he stated. But there is a price to pay, he added, and that price is to travail in prayer. Looking to what happens as a result of Conference, Pastor Ankney said, "If we don't go home with a new determination to do what He commanded us, then we have wasted our time."

Pastor Dale Stoffer of the Smoky Row (Columbus) Brethren Church challenged Brethren to "be the people God called us to be" in his Wednesday evening message. He warned against looking to other churches and at their programs for the answers to our denomination's needs. Rather, we must be faithful to the call God has given us. We need to be a church totally sold out to God's word that makes commitment to Jesus Christ a seven-day-a-week responsibility, he said.

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- Tue. Dr. Dennis Kinlaw
- Wed. Dr. Dale Stoffer
- Thurs. Rev. Leroy Solomon

Inspirational Hour
- Tue. Rev. David Cooksey
- Wed. Rev. Charles Ankney
- Thurs. Rev. Ron Williams
- Fri. Rev. Richard Craver

Moderator's Address
- Tue. Rev. Eugene Beekley

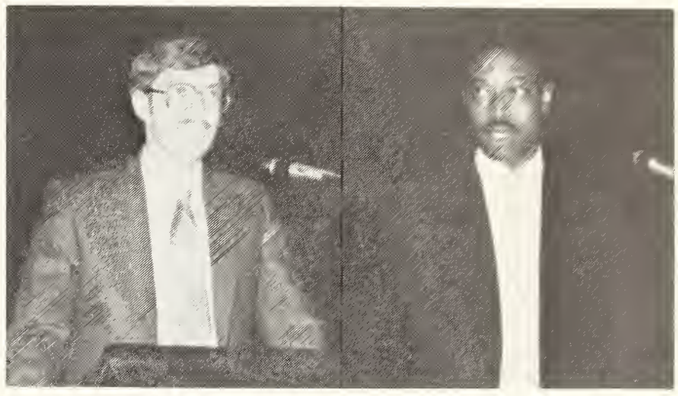
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"What is really important?" asked **Pastor Ron Williams** of the Shaker Heights (Ohio) Brethren Fellowship of the Savior during his Thursday morning message. "Are we Christian or are we just religious?" he asked. If we lose the Spirit of Christ, we are no longer Christian, just religious, he stated. Our church is not effective because many of us are trying to do God's job of judging others. But God didn't call us to judge, but to love, accept, and forgive people, and to keep our eyes on Jesus. It's time for us to stop spending time in our churches on things that aren't important and start spending time on figuring how to evangelize a sin-sick world, Pastor Williams declared.



Dale Stoffer *Ron Williams*

In keeping with the Conference theme, **Pastor Leroy Solomon** of the Winding Waters (Elkhart) Brethren Church entitled his Thursday evening message "Seeking the Unknown God" (Acts 17:22 ff.). He developed three fundamental truths we must recognize in order to know God. We must recognize: (1) That God is; (2)Who God is; and (3) What God is saying. He summed up these points by stating that we must believe that God is, that He can be known, and that He calls us to repent. Ultimately we must stand before God as His children, Pastor Solomon said, or else we will stand before a God we have never known.

Alluding to the Brethren emphasis on revival during the past year, **Pastor Richard Craver** of the Maurertown Brethren Church asked, "How will we know when revival comes?" in his Friday morning message. Using Jeremiah 7:1-7 as his text, he noted that a restored place of worship, the mere reading of God's word, or even large numbers of worshipers are not proof that revival has come. We need to be careful what our numbers are based on, he warned, noting that some of the cults are drawing many followers. We will know that revival has come, he stated, when we do all that God requires — act justly, love mercy, and walk humbly with our God (Mic. 6:8).

Our apologies to Leroy Solomon and Richard Craver, of whom we did not get usable photos. *Ed.*

National Laymen's Organization

Doran Hostetler, principal of Riverside Christian Training School, spoke at the opening session of the National Laymen's Organization (NLO) on Tuesday afternoon. Mr. Hostetler used slides and words to depict the damage done by the severe flood that struck the school in May. Though flood damage was estimated to be in excess of $60,000, responses of Brethren and the local community were so generous that government financial assistance was not needed. Doran expressed his appreciation to all who helped.

In the business session on Tuesday, the Laymen formally adopted the NLO constitution approved in 1983, and copies were distributed.

During the Wednesday session, Fred Horn, Sr., conducted a memorial service for ten laymen who had died in the past year. This was followed by a message from James Menninger, director of the Ashland College Campus Ministry. Noting that the 1980's are a time of aimlessness for college students, Mr. Menninger used an account from the life of David in I Chronicles 11:15-19 to illustrate the basic philosophy of Campus Ministry, which is to instruct and disciple students to be loyal to their God and to serve Him with all their beings, and then to serve their country, their community, and their family in the same way.

Following this message, an ingathering of project funds was conducted and elections were held (*see box next column*).

The final ingathering of project funds was received at the Thursday session, with a total of $2,161 brought in during the two days. Goals were also adopted during this session. The first six goals from last year were retained, but the seventh goal was changed to: "Encourage laymen to cooperate in the promotion of a plan of evangelism in every congregation." Action on a report by the Projects Committee resulted in the following projects for 1985:

Scholarships for Brethren Students	
Ashland Theological Seminary	$1,000
Ashland College	1,000
Growth Partners Club	40
Brethren Publishing Co. Endowment Fund	500
Ashland College Campus Ministry	2,000
Riverside Christian Training School	750
Maria Miranda Tape Ministry	500

Following the business session, Russell King, last year's recipient of the Laymen Seminary Scholarship, spoke, using incidents in the life of Philip the Evangelist to illustrate the Christian's need to follow the leading of the Holy Spirit in serving, witnessing, and sharing God's word. The session concluded with an installation of the newly elected officers.

NLO Officers

President:	Jim Payne
President-Elect:	Virgil Barnhart
Vice President:	Paul Deardurff
Secretary:	Robert Crowe
Asst. Secretary:	Gene Geaslen
Treasurer:	Charles King
Asst. Treasurer:	Bill Musser

National Ministerial Association

Alvin Shifflett, pastor of the Nappanee First Brethren Church, presided at the National Ministerial Association sessions during General Conference. William Anderson, pastor of the Northgate Community Brethren Church (Manteca, Calif.) spoke to the ministers on Wednesday and Thursday afternoons. Taking his text from Philippians 1:9-18, he emphasized distinguishing and seeking that which is God's best in life, and making a positive response to trials rather than becoming embittered by them.

Memorials for Wilbur Thomas were read by Steve Barber, Glenn Grumbling, and Claude Stogsdill. A $750 scholarship was awarded to Ron Waters to assist him as he begins his studies at Ashland Theological Seminary this fall. Dale RuLon, chairman of the Board of Trustees of the Retirement Fund, announced that the board is seeking adjustments of the hospitalization benefit schedule, but no cost increases are anticipated through the end of 1985. Dr. Fred Finks, Vice President of Ashland Theological Seminary, reported on new faculty at the seminary and invited the pastors to the lecture series scheduled for October 22-24, at which Dr. Sam Moffat will be the speaker.

A task force of six pastors, three favoring and three opposing ordination of women to the

pastoral ministry, brought a recommendation to the ministerium. Their recommendation would have left the question of women's ordination in the hands of local churches, with the district ministerial examining boards and the National Ordination Council to remain neutral on the question. After much discussion, the recommendation was defeated.

The Ministerial Association elected Smith Rose as its new president. Jerry Barr and Dick Craver were re-elected to their positions as secretary-treasurer and assistant secretary-treasurer respectively.

The 1985 Pastors' Conference is to be held in Pasadena, Calif., at the U.S. Center for World Missions. Although final plans have not been made, it probably will be held following the National Association of Evangelicals Convention scheduled for March 5-7, 1985, in Los Angeles. Details will be sent to pastors in the near future.

—Harold Walton

Woman's Missionary Society

A total of 123 delegates, 15 national and district officers, and 44 guests met to fellowship and conduct business at the 1984 WMS conference. Each session was begun with prayer and singing, followed by devotions on the theme, "It's Time to Follow Jesus," presented by Mrs. Sherry Van Duyne.

During the Tuesday meeting, President Donna Stoffer presented her President's Challenge called "Strengthening Our Wings." She encouraged women to "strengthen their wings" by studying Scripture, serving others, and helping others to strengthen their wings.

Throughout the week the women emphasized Sisterhood. The findings of a committee which had investigated the status of Sisterhood in the denomination revealed that the organization has declined dramatically. On the positive side, however, the WMS sponsored a well-attended workshop on "Sparking the Spirit of Sisterhood," conducted by the Park Street Little Sisters and their leaders, Jean Shultz, Cheryl Goad, and Penny Mabie. Also, President Stoffer solicited recommendations for improving Sisterhood from WMS members who had had good experiences in this organization.

Approximately 250 women attended the annual WMS luncheon on Wednesday. Again the spotlight was on Sisterhood, using the theme "Silhouettes of Sisterhood." The Sisterhood theme song was sung by five sisters of the McPherson family — Marcia Stoffer, Evelyn Hurley, Karen Weidenhamer, Jean Shultz, and Phyllis Jerviss — and Joan Ronk presented a brief history of the organization.

Following the meal, three women from the Johnstown Third Brethren Church conducted the Project Offering Ingathering. A total of $8,971.39 was received for the 1983-84 project of church extension in Colombia. The luncheon concluded with a candlelighting service symbolizing the re-igniting of the "Spirit of Sisterhood," led by Mrs. Charlene Rowser, last year's National Sisterhood Patroness.

During the Wednesday afternoon session, women of the Hagerstown First Brethren Church conducted a memorial for the 40 WMS members who had died during the past year. Also during this session, Mrs. Ellen Clough reported that women of The Brethren Church had been selected by World Relief to initiate a new fund-raising program. Called "Chain Meal," the program will operate on a principle similar to chain letters.

Ladies of the Ashland Garber Brethren Church led the Thank Offering Ingathering during the Thursday WMS session. A total of $6,635.22 was brought in. Following the business session, during which appointed officers were approved and the proposed 1984-85 budget accepted, the WMS conference concluded with the installation of the 1984-85 officers by then General Conference Moderator-Elect Dr. Arden Gilmer.

—Jean Troup

Brethren Women Invited To Initiate New Program

Women of The Brethren Church have been invited by World Relief of the National Association of Evangelicals to initiate a new program to raise money for world need, according to an announcement at General Conference by Ellen Clough, WMS Sewing and World Relief Coordinator.

Known as "Multiplication," the program operates on a principle similar to chain letters. One woman invites seven friends to lunch, asking each of them to "pay" for the meal by contributing $2 to World Relief. In addition to providing the meal, the hostess also shares information about World Relief with her guests.

Each of these seven women, in turn, is encouraged to invite six friends to lunch, again asking each of them to make a $2 contribution to World Relief. Each of these women, then, is asked to host five women, and so on down the line.

If every woman in the chain participates, a total of $27,398 will be raised for World Relief. But even if there is a breakdown and not every woman participates fully, a sizable amount can be received for World Relief with a minimum of effort.

BYC Convention Highlights

The Return, performed by members of the Ashland Park Street Brethren Church drama group, was the opening event in the 1984 BYC Convention. Set in the Old West, this three-act adaptation of the story of the Prodigal Son used humor and music to tell the story of God's forgiveness.

Some of the Brethren Youth's talents were presented during the second annual BYC Showcase held Tuesday evening. Several vocal solos were performed as well as a drum solo, a juggling demonstration, and a comedy routine.

On Wednesday and Thursday mornings, the youth spent time in devotions with Bill Eaken, a representative from Youth for Christ. Mr. Eaken used the BYC Convention theme — "Reaching Out . . . to Him . . . and His" — as his topic.

Following devotions, Dale Stoffer presented a workshop on The Brethren Church Centennial Statement. Dr. Stoffer employed small-group activities to involve the youth in the study of the statement.

Wednesday evening contemporary Christian vocalist Karen Voegtlin presented a very uplifting concert in the Memorial Chapel.

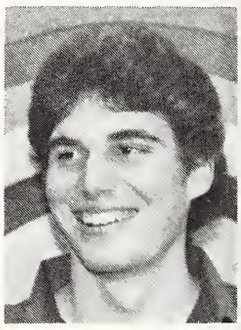
Dave Slabaugh, the 1984 BYC moderator, gave his address on Tuesday morning. Pointing to the many ways BYC groups have been "Reaching Out . . . to Him . . . and His" in recent years, he encouraged the youth to continue this tradition of reaching out in ministry, fellowship, and through financial projects.

Following the moderator's address, the youth opened the week's schedule of daily business sessions by acting on the moderator's recommendations. In response to these recommendations, the young people pledged their support for the Board of Christian Education in its plan to hire a part-time National Brethren Youth Director in May of 1985. They also approved his recommendation that two BYC Council meetings be held per year (instead of one), and they modified another recommendation calling for an annual winter BYC convention by encouraging adjacent districts to hold joint winter fellowship retreats instead.

In other business during the week, the youth approved a goal of $15,000 for the 1985 ingathering. The money would be used in three areas: 51% would be allocated for the National Project (half for Summer Crusaders, half for Riverside Christian Training School, Lost Creek, Ky.); 30% would go to the BCE and the *Morning Star* magazine; and 19% would be used for travel expenses.

The 1984 ingathering was collected Wednesday. When the report was given the following morning, however, it was announced that only $6,802.89 had been collected — far short of the $14,500 goal. Special district caucuses were called, and each church represented pledged additional support. In all, $4,649 was pledged to be raised by the end of the year.

Friday's business session was final election day. Mark Robison, a member of the North Manchester, Ind., Brethren Church and a junior at Manchester College, was elected moderator. Dave Logan, from the Masontown, Pa., Brethren Church and a student at Ashland College, was elected Vice Moderator. Gerri Anne Bargerhuff, a member of the Mexico, Ind., Brethren Church and a senior at Ashland College, was re-elected secretary. Vanda Funkhouser, from the Sarasota, Fla., Brethren Church and a sophomore at Ashland College, is the new assistant secretary. Bryan Bontrager, from the Winding Waters Brethren Church Elkhart, Ind., and a sophomore at Miami University of Ohio, was elected treasurer. Jenny Witulski, from the Ardmore, Ind., Brethren Church and a Freshman at Indiana University at South Bend, was elected statistician.



Mark Robison

BCE Announces Plans To Hire Youth Director

The Board of Christian Education announced plans during General Conference to hire a part-time National Youth Director in May of next year. The announcement was made at a special "announcement dinner" on Tuesday evening, which was attended by approximately 170 people.

The BCE also reported that $15,000 will be needed to provide salary, work budget, and travel expenses for a youth director for one year. The board plans to raise this money before the director begins serving in May. The search process for a person to fill the position will begin when a high enough level of funding has been achieved.

The BCE is currently seeking special gifts and pledges in order to receive the $15,000 before next May.

Crusader Review

On Tuesday afternoon the Summer Crusaders shared with General Conference what God had done in and through them during the previous seven weeks of ministry. Charles Beekley, Director of Christian Education for The Brethren Church, gave special thanks to Tom Schiefer, Evan Bridenstine, Linda Beekley, and Deb Michael, who helped train the Crusaders, and to the members of The Brethren Church, who make the Summer Crusader program possible through their prayers and gifts. Then the Crusaders enthusiastically reported some of their experiences.

The three educational teams — Cornerstone, Radiance, and Built to Last — taught and counseled several hundred children in vacation Bible schools and camps. They surveyed thousands of houses (sometimes in 100°+ heat). But most importantly, they saw more than 100 persons make first time decisions or rededicate themselves to the Lord. The teams excitedly shared how God had changed their lives, too, through these opportunities given them by The Brethren Church.

Book of Acts, a team which presented the Christian message through drama, performed one of the plays they had given in churches. The play, about a recent high school graduate trying to decide whether to follow God or Satan, seemed to be taken right from the accounts of the Crusaders about young people they had witnessed to during the summer.

The music team, Lifted Up, which began Crusader Review with a worshipful song of adoration to the Lord, also closed the program with a song telling of God's transforming power.

—Jean Troup

Final Conference Event

General Conference concluded with a Progressive Dinner at noon on Friday (progressive in that the program was interspersed between the courses). The program included a WMS/World Relief Quilt Auction, special music by Kris Overdorf and Mike Warner, an announcement of winners of THE BRETHREN EVANGELIST writing contest, highlights of the National BYC Convention by outgoing Moderator Dave Slabaugh, and a message by Dr. Arden E. Gilmer.

Three quilts were auctioned off by Auctioneer Tom McConahay of the Ashland Park Street Brethren Church. Two of these were quilted at the Conference, and the third by the Masontown Brethren Church. The smaller of the Conference quilts was sold to Mrs. Edna Logan for $200, the larger to Mrs. Urla Jamison for $225, and the Masontown quilt to Rev. Spencer Gentle for $130. All money from the auction went for World Relief.

Editor Dick Winfield announced the winners of the EVANGELIST writing contest. Kayleen Bowker of the Roanoke, Ind., First Brethren Church won the $50 first prize; Winifred Millat of the Dayton Hillcrest Brethren Church won the $25 second prize; and Alberta Holsinger of the Ashland Park Street Brethren Church won the $15 third prize. Honorable mention awards of $10 each were given to Peggy Beekley (Sarasota First Brethren), Marjorie Stoffer (North Georgetown First Brethren), and Kathryn Reiff (Dutchtown Brethren Church). Each of the winning manuscripts will be printed in the EVANGELIST, beginning with Mrs. Bowker's in next month's issue. Judges for the contest were Mrs. Ida Lindower, Mrs. Susan Hyland, and Rev. Bradley Weidenhamer.



One of the two Conference quilts.

The newly installed moderator, Dr. Arden Gilmer, brought the dinner and the Conference to a close with a message that tied together the old and new Conference themes. Acknowledging that 1984 was a year in which Brethren were "Seeking to Know the Lord," he challenged his hearers and the entire denomination to make the year ahead one in which we are "Putting into Practice What We Know."

Virgil Ingraham announces resignation as Mission Board Executive Director

Ashland, Ohio — One of the surprises of General Conference was the announcement by Rev. M. Virgil Ingraham of his resignation as Executive Director of the Missionary Board of The Brethren Church. Rev. Ingraham (67) has served in this capacity for the past 21 years and was a member of the board for six years prior to that. His resignation will become effective on December 31.

When Rev. Ingraham moved to Ashland in 1963 to take up his new duties, The Brethren Church had missionaries in Argentina and Nigeria. Today, the church has missionaires in Argentina, Colombia, India, and Malaysia. It also has a growing Brethren congregation in Mexico and continues to maintain a close relationship with Brethren in Nigeria. The Brethren Church has also seen during this time the net establishment of 19 new churches and the re-location of nine others through assistance from the Missionary Board.



Rev. Ingraham (rt.) received a plaque from the Missionary Board and a standing ovation from delegates and friends during General Conference. Missionary Board President Thomas Stoffer (l.) presented the plaque.

Rev. James R. Black, currently Director of Home Missions and Evangelism, has been named by the Missionary Board as the new Executive Director effective January 1, 1985. The transition period will be a busy time for both Virgil and Jim. It will include an administrative visit to India and Malaysia by the two of them in October and a visit to the Latin American fields in February 1985.

Though he is resigning from his position with the Missionary Board, Rev. Ingraham has indicated that he is not planning to fully retire at this time. "My desire is to go on serving our God in Christian ministry, to which I have given my life," he said, "though naturally on a lesser level of responsibility and energy demand." He especially hopes that he will continue to be invited to speak at missionary conferences to tell about the outreach ministry of The Brethren Church.

Pa. District Moderator calls for renewed passion for the lost

Meyersdale, Pa. — The Pennsylvania District held its 94th conference July 19-21 at Camp Peniel. Over 90 delegates participated in the meetings.

Moderator Duane Dickson, pastor of Johnstown Third Brethren Church, presented a challenging address on the spiritual state of the churches. He suggested that as a church we've involved ourselves too much in the mechanics of the church and not enough in the joys. He observed four things we've lost: (1) a sense of the presence of God; (2) a consciousness of Christ as our central power and theme; (3) the centrality of the church in our lives; and (4) a sense of the lost.

Rev. Dickson called for a renewal of our passion for the lost. "Real evangelism is almost nonexistent," he said. He also called for Brethren to be "waiting on tables" — caring for brothers and sisters in Christ and those outside the church.

Other addresses were presented by Moderator-Elect C. William Cole; General Conference Moderator Eugene Beekley; and James Cardiff, former Johnstown Jets hockey coach, for the Laymen's Inspirational Service. Rev. Jerry Barr presented three "mini-devotionals" on the theme "Seeking to Know the Lord." Rev. William Kerner conducted a workshop for deacons and deaconesses.

Business sessions were devoted primarily to reports of district boards and committees. Newly-elected officers are Moderator C. William Cole, Moderator-Elect Gerald Barr, Secretary Grace Grumbling, Assistant Secretary Kay Miller, Treasurer Jerald Radcliff, Assistant Treasurer Delores Golby, and Statistician Curtis Hamel.

The 1985 conference is scheduled for July 25 - 27 at Camp Peniel.

—Ron Waters

Elder D.C. White celebrates one-hundredth birthday

Berlin, Pa. — Rev. D.C. White, The Brethren Church's oldest living elder, turned 100 years old on Sunday, July 22. In recognition of this occasion, the Berlin Brethren Church honored Rev. White with a birthday celebration on that Sunday afternoon.



Berlin member Bill Shultz (l.) chats with Rev. White during his 100th birthday celebration.

In addition to many from the Berlin church, the celebration was attended by Rev. White's family, community friends, and representatives from several other Pennsylvania (and one Ohio) Brethren churches. General Conference Moderator Eugene Beekley was also present to extend his personal greetings and to bring congratulations on behalf of The Brethren Church.

During the celebration, S.S. superintendent Doyle Paul presented a plaque to Rev. White from the Berlin Brethren Sunday school. The plaque read, "In appreciation of your untiring efforts, unselfish dedication, faithfulness, and willingness and outstanding Christian service, on your 100th birthday we congratulate you and extend our best wishes on this wonderful occasion."

Rev. White was ordained a Brethren elder in the Berlin Church in 1935 at the age of 51. He pastored the Jones Mills, Pa.; Mt. Pleasant, Pa.; St. James, Md.; Waynesboro, Pa.; and Milledgeville, Ill., Brethren churches. He also served several Brethren churches as interim pastor.

A feature article about Rev. White appeared in the January 1984 EVANGELIST.

West Alexandria member wins medal at National Junior Olympics

West Alexandria, Ohio — What's it like to participate in an Olympics? Just ask Ricky Dunwoodie from the West Alexandria First Brethren Church, who participated in the National Junior Olympics held July 10-14 at Brigham Young University in Provo, Utah. Not only did Ricky compete, he won sixth place and a bronze medal in the high jump with his jump of an even six feet.

Ricky, son of Rick and Sherry Dunwoodie, is now a sophomore at Twin Valley South High School. He and his entire family are members of the West Alexandria First Brethren Church, where Ricky is active in both the high school Sunday school class and the BYC.



Ricky Dunwoodie



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General Conference Executive Council hires new Director of Denominational Business

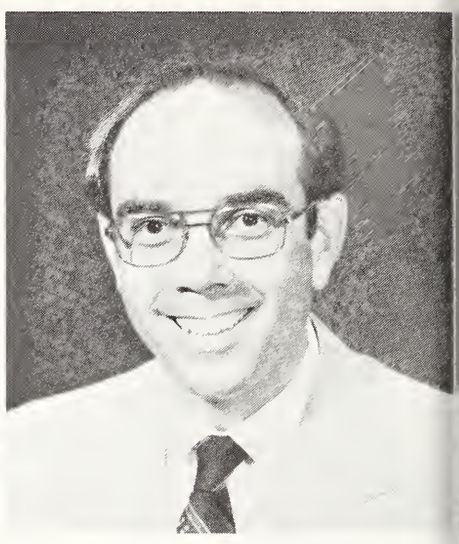
Ashland, Ohio — Sterling W. Ward has been hired as the new Director of Denominational Business for The Brethren Church effective September 11. He replaces Ronald W. Waters, who resigned recently to enter Ashland Theological Seminary.

Ward (44) is an Ashland resident and a member of the Ashland Park Street Brethren Church. He was employed for the past seven years as a placement specialist for Management Recruiters International of Mansfield, Ohio. There he recruited individuals for specific job openings and presented qualified individuals to hiring agents of manufacturing and service industries.

Prior to that he worked 13½ years for his family's business, the C.E. Ward Company of New London, Ohio, a company that manufactures graduation apparel, church robes, band uniforms, blazers, etc.

He holds both a B.S. in General Business and a M.B.A. in Marketing/Finance from Miami University of Ohio.

Sterling and his wife Beverly have three children, ages 20, 16, and 15. Mrs. Ward is a special education teacher in the Northwestern School District.



Sterling W. Ward

Central District approves purchase of mini-van for national BCE

Waterloo, Iowa — The Waterloo First Brethren Church hosted the 1984 Central District Conference July 12-14. The Conference theme was "Seeking to Know the Lord . . . Revival in Century II." Twenty-five delegates registered for the sessions.

Moderator David Cooksey, Waterloo Pastor Lynn Mercer, and National Moderator Eugene Beekley were the main speakers for the conference. Rev. James Black, Director of Home Missions and Evangelism, also addressed the conference at the missionary banquet held Friday evening.

One of the interesting items of business approved was the initiation of a district project to purchase a mini-van for the National Board of Christian Education. Delegates voted a $13 per member apportionment to fund the project. The new van will help alleviate the BCE's annual difficulty in finding vehicles for the Summer Crusader program.

In other business, the conference decided to review possible uses or sale of the Cedar Heights church building and parsonage. They are presently being rented.

Next year's Central District conference will be held July 12-13 at the Cerro Gordo Brethren Church.

Peace Kit Available

The Peace Committee announced Conference week that it has assembled a **Peacemaking Resource Kit** for Brethren to study and use. "It is a collection of resources, designed to expand our knowledge and understanding of the war/peace issues, encourage further serious study, and prompt dialogue — so that we might properly discern God's will for us in these difficult decisions."

The kit contains over 100 pieces of literature from 20 organizations plus a variety of reprints of articles, editorials, position papers, and addresses.

Forty-five kits were sold at Conference, but they are still available from the Peace Committee, Phil Lersch, Chair; 6301 56th Ave., N.; St. Petersburg, FL 33709. Cost is $7.25 (which includes postage and handling), with checks to be made out to "The Brethren Church."

Cross Country Conference
Commitment to Evangelism
Fall 1984
A Study of *Life-Style Evangelism*
by Joseph C. Aldrich

A critical study of evangelistic outreach for the entire Brethren Church, sponsored by the General Conference Evangelism Committee.

Every Brethren church should plan to participate.

Books available from The Carpenter's Shop.

In Memory

Charles M. Grinder, 85, August 10. Member for 15 years and deacon of the Pleasant View Brethren Church. Services by Rev. Michael Gleason.

Russell Amberg, 78, August 8. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel.

Harry Mishler, 82, July 17. Member of the North Manchester First Brethren Church. Services by Rev. Woodrow Immel.

Clarence DeWitt, 73, July 10. Member for 25 years of the Huntington Brethren Church. Services by James C. Vandermark, pastor.

Anna Wallace, 83, July 10. Member for 41 years of the Huntington Brethren Church. Services by James C. Vandermark, pastor.

Eli Hershberger, 63, June 30. Member and moderator at time of death of the Elkhart First Brethren Church. Mr. Hershberger was also chairman of the building committee at the time of his death and previously served on the Building and Planning Committee of the Winding Waters Brethren Church.

Louis Parker, 68, June 28. Member of the Mulvane Brethren Church. Services by David Powell, pastor.

Martha Riter, 95, June 28. Member for 34 year of the Bryan First Brethren Church. Services by Marlin McCann, pastor.

Beulah Amstutz, 83, June 27. Member for 73 years of the Smithville Brethren Church. Services by James Rowsey, pastor.

Ruth Beekley Lyon, 81, June 26. Mrs. Lyon was the wife of former Brethren Elder Quinter Lyon and a music teacher at Ashland College in the 1920's. Services were held in Atlanta, Georgia.

Garnold L. Hoskins, 50, June 14. Member and deacon of the Waterloo First Brethren Church. Services by Lynn Mercer, pastor.

Ivah J. Howard, 84, June 12. Member of the Waterloo First Brethren Church. Services by Lynn Mercer, pastor.

Marcia E. Sweet, 77, May 17. Member for 28 years of the Ashland Garber Brethren Church. Services by Russell C. King, pastor, and Dr. Arden Gilmer.

Lulu Howard, 95, February 24. Member and deaconess of the Mulvane Brethren Church. Services by David Powell, pastor.

Mable Shoup, 91, February 18. Member for 6 years of the Ashland Garber Brethren Church. Services by Russell King, pastor.

Membership Growth

Loree: 3 by baptism
Corinth: 6 by transfer
Cheyenne: 4 by baptism, 2 by transfer
Sarasota: 6 by baptism, 5 by transfer
Huntington: 2 by baptism
Garber: 5 by transfer
Cameron: 2 by transfer
Fairless Hills: 5 by baptism
North Manchester: 8 by baptism
New Lebanon: 13 by baptism, 3 by transfer

Goldenaires

Dr. and Mrs. Delbert Flora, 55th September 2. Members of the Ashland Park Street Brethren Church.

Rev. and Mrs. Elmer Keck, 55th, August 29. Members of the Ashland Park Street Brethren Church.

Abe and Helen Glessner, 50th, July 26. Members of the Waterloo First Brethren Church.

Charles and Mabel Mikesell, 50th, June 30. Members of the Columbus First Brethren Church.

Mr. and Mrs. Raymond C. Rodgers, 50th, June 26. Members of the Vinco Brethren Church.

Burdell and Dorothy Downey, 50th, June 24. Members of the Cheyenne Brethren Church.

Mr. and Mrs. Louis Ehret, 50th, June 23. Members of the Elkhart First Brethren Church.

George and Wilma Bunn, 55th, June 7. Members of the Waterloo First Brethren Church.

Carl and Margaret Emswiller, 50th, June 10. Members of the Maurertown Brethren Church.

Weddings

Sue Coulter to **Steve Davis**, August 31, at the Cameron Brethren Church; Michael Smith, pastor, officiating. Groom a member of the Cameron Brethren Church.

Justine Marie Miller to **Marshall Wayne Weimert**, August 25, at the Raystown Brethren Church; Allen J. Baker, Jr., officiating. Members of the Raystown Brethren Church.

Tracey Ann Shaffer to **Randy Dale Porterfield**, August 18, at the Valley Brethren Church (Jones Mill, Pa.); Fred Miller officiating. Members of the Valley Brethren Church.

Kathleen Denise Stout to **Bradley Jack Olsen**, July 22, at the College Corner Brethren Church; William W. Brady, pastor, officiating. Members of the College Corner Brethren Church.

Donna Lambert to **James Koontz**, July 8, at the Maurertown Brethren Church; Richard Craver, pastor, officiating. Bride a member of the Maurertown Brethren Church.

Helen Chambers (69) to **Frank Bungard** (70), July 7, at the Cameron Brethren Church; Mike Smith, pastor, officiating. Bride a member and deaconess of the Cameron Brethren Church.

Lori Wing to **Brett Walker**, June 30, at the Ashland Park Street Brethren Church; Dr. Arden Gilmer, pastor, officiating. Bride a member of Park Street Brethren Church.

Wendy Weaver to **Joel Solomon**, June 7, at the Sarasota First Brethren Church; Rev. Kenneth J. Weaver, father of the bride, and Rev. Kenneth Solomon, father of the groom, officiating. Members of the Sarasota First Brethren Church.

Lisa G. Finks to **Marshall Herbaugh**, June 2, at the Maurertown Brethren Church; Richard Craver, pastor, and Rev. Doc Shank officiating. Bride a member of the Maurertown Brethren Church.

Marcia Ann McCain to **Rex Donald Clingenpeel**, June 2, at the Flora First Brethren Church; Alvin Grumbling, pastor, officiating. Groom a member of the Flora First Brethren Church.

Susan Diane McGrain to **David Lynn Mackall**, May 12, in Altoona, Pa.; Rev. Richard Bright and Rev. Carl Phillips officiating. Groom a member of the Vinco Brethren Church.

BE LOOKING FOR . . .

A NEW, IMPROVED

BRETHREN EVANGELIST

IN OCTOBER

NEW APPEARANCE

New Logo

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New Format

NEW FEATURES

Children's Page

"From the Grapevine"

Issues Forum

NEW EMPHASIS

ON READER INVOLVEMENT

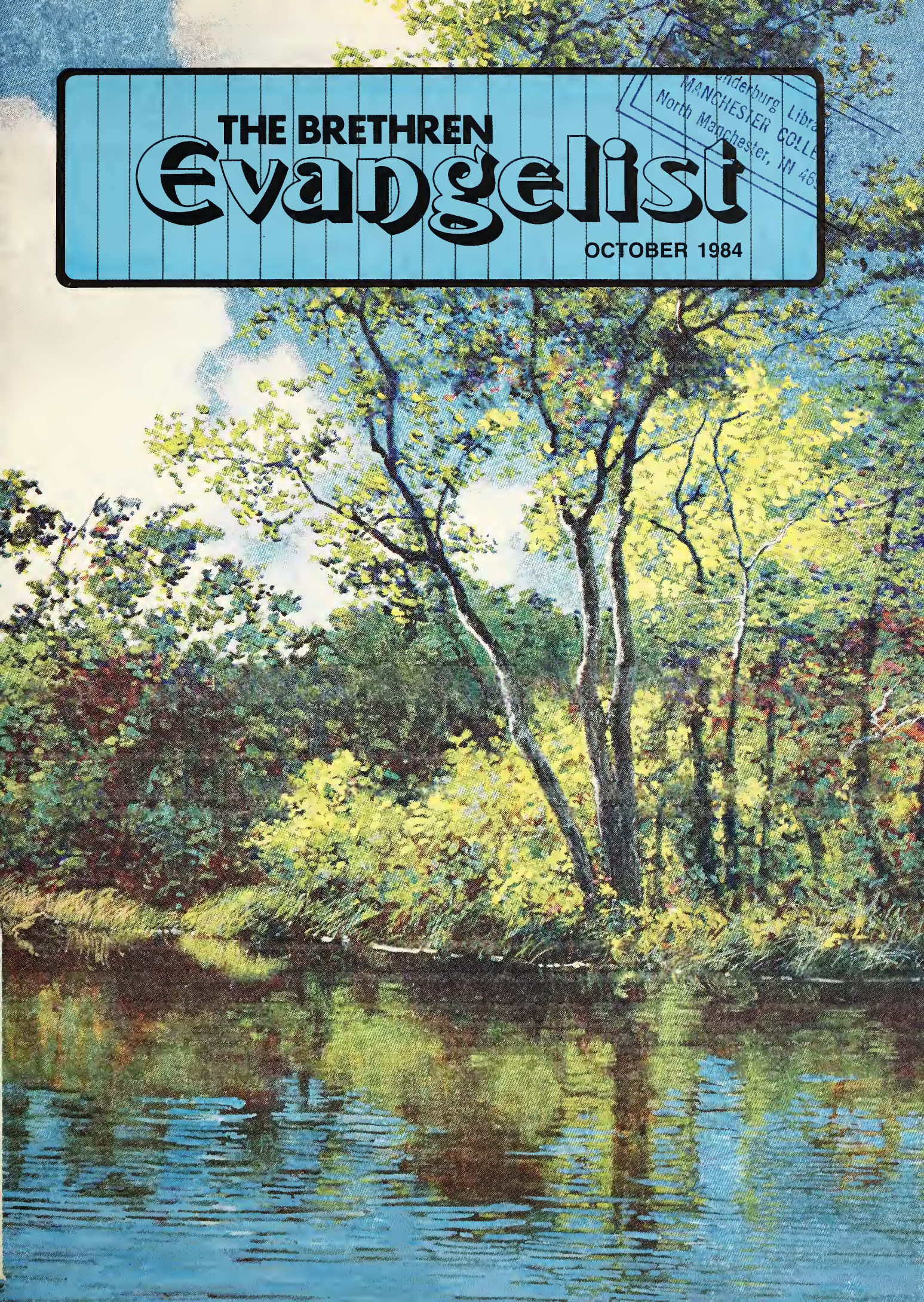
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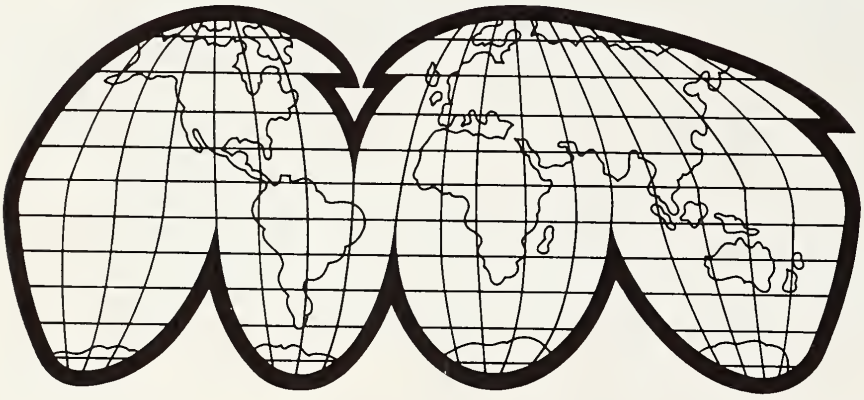


THE BRETHREN Evangelist

OCTOBER 1984

Manchester College
North Manchester, IN 46962

Developing a Global Vision



by John Maust

Zeal Isn't Enough

THERE weren't any seats left on the bus in Lima, Peru, so I stood with others in the crowded aisle. We clutched the overhead handrail like nonswimmers clinging to a life raft as the bus wove through traffic on the congested highway.

I peered through the forest of arms and saw an elderly man suddenly let loose of his precious grip just long enough to cross himself. That meant we must be passing a Roman Catholic church.

Scrunching down for a look out the window, I did see a spired building. But it looked newer than most Catholic churches in Lima. Then I saw the sign: "Church of Jesus Christ of Latter-Day Saints."

The man might have crossed himself again — this time in repentance — if he had realized his mistake. Then again, he might have thought, "At least I was sincere; it's the thought that counts."

After chuckling about this incident, I started thinking: Maybe it has a couple of lessons for us.

Misdirected devotion

First, I was struck by the fact that zeal of itself does not please God. While you have to admire this man, who paid homage to what he thought was a Catholic church, nevertheless his devotion was misdirected.

If our zeal is not based on knowledge of the God of the Bible, it goes for nought. Think back to the prophets of Baal, who slashed themselves with knives but couldn't get so much as a spark of fire out of their god.

In our day, who hasn't marveled at the ardor (some would call it fanaticism) of certain Muslims — those Iranian youths, for instance, who have died by the hundreds in suicidal attacks on the Iraqis, doing so under the Muslim belief in Holy War?

I'll never forget my encounter with a young follower of Sun Myung Moon, who was selling candy and flowers. He told me that on several occasions he'd worked 36 to 48 hours straight.

Didn't he get exhausted? "No," he said, through tired but intent eyes. "The power of God comes over me, and I have the strength to go on."

But what god was he talking about? It surely wasn't the God of the Bible, whose Son Jesus Christ died for our sins and offers salvation as a gift, not as a prize won by hard work.

On the one hand, the commitment of the religious sects challenges us. On the other, we lament that their devotion goes to gods of their own making.

Paul, better than anyone, recognized the tragedy when a person is sincere in his or her beliefs but doesn't base those beliefs on Jesus Christ. He wrote of the Jews, "For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness" (Rom. 10:2-3, *NIV*).

As Christians seeking to share the gospel with all peoples, we must make our message clear. Our goal is to effectively communicate Jesus Christ so that unsaved individuals have the knowledge on which to make a decision for Him.

Going through the motions

Here's where the bus incident spoke to me of a second lesson: In our missions involvement, do we sometimes just go through the motions . . . as the man on the bus did when he passed the church?

Maybe we fire off a check to the Missionary Board or to some overseas Christian worker without considering whether that was the best use of our missions dollar. But never mind, we've done our part. Or perhaps we use monetary giving as a substitute for personal involvement that might cost us leisure time or cause us some inconvenience.

Maybe we pray, "Bless the missionaries in the foreign fields," and are satisfied that we've fulfilled our obligation to pray for missions. But we didn't take time to pray more specifically for a worker's needs or a spiritual awakening in the people he or she is trying to reach.

Perhaps we serve on a missions committee and spend hours planning a weekend conference. We are pleased with ourselves for being involved, but forget to implement what we've learned in the conference.

Even missionaries mistake ritual for effectiveness. At times, I've talked to someone about Christ, then afterwards realized I'd not done it out of love for that person or in reliance on the Holy Spirit for just the right words. It was as if I'd used the person to help me fulfill my obligation to witness.

Again Paul reminds us, "If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal" (I Cor. 13:1, *NIV*).

While it's vital that we give to, pray for, educate about, and participate in world missions, we need to keep things in perspective. Let's keep our eyes first of all on God and His plan for the world, then concern ourselves in love for the eternal welfare of individuals nearby and beyond our borders. When we do this, the mechanics of our outreach will be strictly a means, not an end in themselves. [†]

THE BRETHREN Evangelist

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THE BRETHREN EVANGELIST
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by Jane Solomon

LET me welcome you to the first issue of the "new, improved" BRETHREN EVANGELIST. Just by looking at the front cover, you saw two of the changes — a larger size and the new logo. The new logo was designed by Robin Roberts, a member of the Ashland Park Street Brethren Church who works as art director for an advertising agency in Wooster, Ohio. As you read through the magazine, you will also notice other changes in its appearance.

But more than the appearance of the EVANGELIST has been changed. This month, as part of our new emphasis on reader involvement, we are printing the winning article of the writing contest that was held this summer. "Kim's Story" by Kayleen Bowker appears on pages 4 and 5.

We also introduce this month three new features. An issues forum called "Facing Today's Issues" makes its first appearance on pages 8 and 9. "From the Grape Vine" containing brief news items about Brethren people, churches, and coming events is found on page 22. And on page 23 we introduce the first "Children's Page," with learning activities for children prepared by Jane Solomon, an elementary teacher and pastor's wife from the Winding Waters Brethren Church of Elkhart, Ind.

You will also notice an extra amount of Brethren Church news in this issue, made possible in part by the good response to the news reporter's packet we sent out earlier this month. This increased coverage of local church news is likewise part of our new emphasis on reader involvement.

So take some time to sit back and "get involved" with this issue of the "new, improved" EVANGELIST. Look it over, read it through. You'll find much to enjoy.

Richard Winfield, editor

Kim's Story

by Kayleen Bowker

THE doctor's office was quiet. All the other patients had gone home. We were the last. We were awaiting the results of our daughter's blood test. When the doctor again entered the room, there were tears in his eyes. The diagnosis was Acute Lymphocytic Leukemia. The doctor left to make arrangements for her admittance to a cancer treatment center. My husband Bob and I held our three-year-old Kimberly. We cried and we prayed.

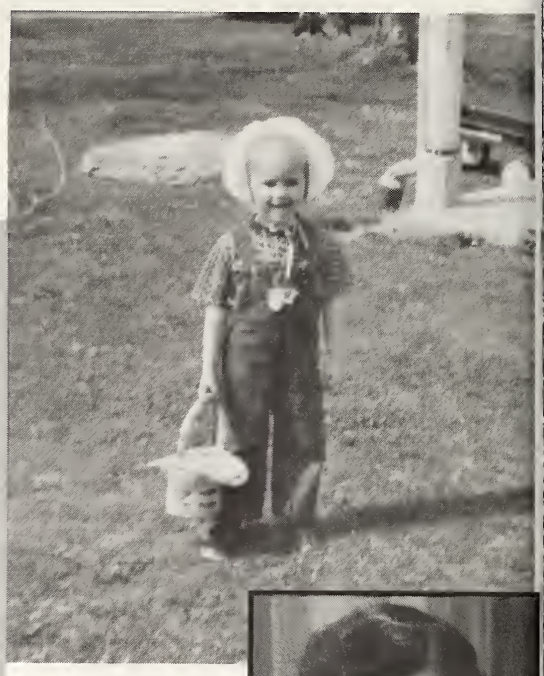
As we left the office, the world still appeared the same as earlier, though now it was bathed in the darkness of a December night. Our world, however, was turned upside down. The thoughts and concerns that filled our minds earlier in the day were forgotten. All our thoughts and concerns were centered on the sick little girl in my arms.

We drove to a friend's home where there was a gathering of Christian brothers and sisters. They wept and prayed with us. It was the beginning of a prayer chain that within days reached even to the other side of the globe.

We couldn't know what lay ahead, but we knew God would be with us each step of the way. Kimberly's story is not one of an overnight miracle cure. It is a story of God's miraculous care and healing, step-by-step. It's a miracle that continues even today, over eight years later.

Kim's condition when the leukemia was discovered was serious, though her symptoms had been few. Treatment was begun within hours at Riley Children's Hospital. Doctors met us at the door and took our sleeping child from our arms. Within minutes she was surrounded by a team of specialists examining, testing, and beginning blood transfusions.







At left, Kim shortly after the leukemia was discovered. Top photo, a few months later after chemotherapy and radiation treatments had caused her to lose her hair and one-third of her body weight. Right photo, Kim today, eight years later.

As we learned to read lab reports and hospital charts, we realized how dangerously close to death she was. In fact, we later learned that the doctors were doubtful of her future. They were expecting serious problems and complications. But this was not God's plan.

The weeks and months that followed, however, were not easy; yet Kim's progress was steady. A little girl's world should be filled with baby dolls and make-believe. This disease brought pain and suffering instead. The years were filled with blood transfusions, chemotherapy, and radiation treatments.

Kim suffered a back injury and was in a cast. She lost weight. The drugs affected her reflexes and coordination. She could no longer run. She lost her hair from radiation. Learning to color, write, and use her fingers was more difficult. There were tests and needles: drug injections, IV's, blood tests, spinal taps, bone marrows. All were necessary to fight the disease and chart Kim's progress. Kimberly went into remission, a remission that has held for eight years.

In the midst of a trial we usually wish for an instant solution or cure. Looking back, however, we can see how God's way is always best.

Mrs. Kayleen Bowker, shown here with Kim, is a full-time homemaker and mother of four children, Kim (11), Brian (9), Jill (4), and Kelly (1). She is a member of the Roanoke, Ind., First Brethren Church, where she serves as Sunday school superintendent, chairs the Christian education board, teaches a women's Bible study, and helps with the church newsletter. She and her husband Robert, a high school agriculture teacher, also serve on the Board of Deacons.



Through the past years Kim has not only grown strong and healthy physically, but emotionally and spiritually as well. We've observed many children at the hospital and clinics. Many become sad and withdrawn. Kim has become outgoing. She has the ability to relate to people easily. She has a gift for showing care and compassion to people.

Kimberly learned a truth some people never learn. When the touch of life is painful, only God can truly sustain, strengthen, and heal.

One day Kimberly and I sat in a small examining room at Riley Hospital. Outside our door was the usual bustle and anxiety of hematology clinic day. Inside our room was quiet, except for the crying of my eight-year-old daughter. Kimberly was scheduled for two tests: a spinal tap and a bone marrow examination. The spinal tap is done by injecting a needle between two lumbar vertebrae and extracting fluid from the spinal column. This fluid is examined to see if any leukemic cells have gotten into the spinal column. These cells in the spinal column can cause paralysis, retardation, or death.

The bone marrow needs to be examined to be sure normal blood cells are being produced. This test is done by inserting a needle into the hip bone and extracting some of the marrow. Both tests are painful and are done while the child is awake. That day the first attempt at the spinal tap failed. It had to be redone. The doctor and nurses had left the room, giving us some time alone.

"Mommy, did you and Daddy have leukemia when you were little?" I had to answer, "No."

"Then why do I?" For this question I had no answer.

"I'd rather die and go live with Jesus now than let them stick me again!" Kimberly cried. I held her. I cried. I silently prayed. She really wasn't asking me for answers or help. She knew I could give her neither. But she knew who could.

"Mommy, pray with me."

Just as earlier in life she came to realize that Mommy's kiss won't heal a skinned knee, she now realized that her Daddy and I couldn't give her the faith and strength she needed to meet the pain of life. We taught her about Jesus. We could point out the path she needed to take. But she had to reach out to Jesus herself. She needed to take the step. This she did. We could only hold her hand. God could truly help and heal her. We could pray for her, but her strength came as she prayed and met Jesus for herself.

She faced the painful tests. I held her in my arms, but it was Jesus who carried her through.

Kim is now a healthy, normal 11-year-old young lady. She is still checked at Riley once a year. The reports are always good. She participates in school, church, and clubs, the same as most of her friends. Whatever she does, wherever she goes, she is never alone. She has committed her heart and life to the One who can heal, strengthen, and carry her through. [†]

Gaining Through Goals

by Rev. James Koontz

HOW MANY of us sit down and plan for months and even years how to build a house that will collapse around us in a short time? You say, "That's ridiculous!"

Yet we have done this very thing time and again in our churches. As congregations, we fail to sit down and evaluate our past record or to look toward the future as we set our sights on where God wants us to be in one or more years. We tend to sit back and say everything is going to turn out just fine. The Lord will take care of all of our problems. It is true that God will help us solve our problems. But He wants to help us avoid them in the first place. That requires seeking God's direction in our planning.

The goals we approved as a Conference this summer include a new section for 1985 — Planning. The members of the Goals Committee know how important and necessary it is for each local congregation to plan for the future. We all know that the strength of The Brethren Church is in the local congregations. If there is **no vision in local churches**, then how can there be any in the denomination?

Planning and setting goals are **not** tasks for just pastors and/or official boards. They are tasks for **every member** of Christ's church. We are all to be involved in planning how to better serve our Lord. This is something that the West Alexandria First Brethren Church believes and practices, and it shows! (*See Pastor Ankney's article on pages 8 and 9 of the September* EVANGELIST). If you don't believe it, talk to one of that church's members and look at their statistics.

For too long we have behaved as though setting goals and planning are a slap in God's face. Actually, if God is directing our planning, it becomes a faith-stretching, need-meeting, purpose-defining ministry for which God will receive the glory.

Seeking God's guidance, let us all take time during next month to set definite goals, then watch Him work through us. May God bless you as we all seek to serve Him better in Century II. [†]

Rev. Koontz is associate pastor of the Sarasota, Fla., First Brethren Church and a member of the General Conference Goals Committee. This article was written on behalf of that committee.

Tests For Our Goals

The Glory Test:
* Does the goal honor God?
* When the goal is achieved, will it be something for which God will be praised?

The Gumption Test:
* Does the goal meet human need?
* Does it solve a real problem that confronts people in your community today?
* Does the goal make good sense?

The Gift Test:
* Will the goal grip the imaginations and interests of people?
* Will it create excitement?
* Will it evoke commitment?
* Will it call forth the spiritual gifts of the church?

Adapted from *Design for Church Growth* by Charles L. Chaney and Ron S. Lewis (Broadman Press, 1977), page 170.

My Experiences With Personal Evangelism

by Patrick Velanzon

MY FIRST EXPERIENCE with witnessing came at a Laymen Alive seminar in 1975. I was 28 years old at the time, a husband, father of two, and an employee of the Virginia Department of Highway and Transportation. I'd only been saved one year, and this training inspired me to share my faith.

Rev. Arden Gilmer, the leader of the seminar, taught us to use the "Four Spiritual Laws" and also instructed us in writing out our personal testimonies of how we came to accept Jesus Christ. Then he sent us out to witness. On that day Fred Helsley and I knocked on ten doors and shared the "Four Spiritual Laws." Ten people prayed to accept Christ! We returned to our home church at Maurertown, Virginia, ready for action.

Rev. Kent Bennett, our pastor at the time, organized all who were willing to witness, and we went out by twos weekly, knocking on doors and sharing our faith. We were only moderately successful and began wondering why people weren't jumping at the chance to be saved. Sometimes we even became discouraged because the results were less than we expected. But we persevered.

Eventually a surprising thing happened. People we had not personally contacted began to hear about the Maurertown Brethren Church and came to see what was going on there. Once at McDonald's, a family overheard us talking about a Christian singer we were going to hear. *They* approached *us*, asked about our church, and said they were looking for a church to attend. These people lived 23 miles from Maurertown, but that very evening they drove down to find the church. Later we again met them in town, and they said they'd see us on Sunday. They came and stayed.

Others came too. We began to realize that God was building the church; we were not doing it. We were being faithful to our responsibility to witness, so He was adding to the church.

On another occasion, as I was flagging traffic, a man asked me for directions to the utility company. I asked if he was new in town. He said that he was and told me where he lived. I said that my church was near him and invited him to come. He didn't, but several months later I saw him and his wife at a PTA meeting. I didn't get a chance to talk to them then, but when we stopped at McDonald's after the meeting, they were there as well. I introduced myself and we talked for a moment. I learned that their daughter was in the same class as ours, that they were from out of state, and that they were lonely. I promised to drop by their house sometime.

The next visitation night my family and I showed up on their doorstep. Eventually we shared our testimonies and the "Four Spiritual Laws" with them. Both the husband and the wife accepted Christ, were baptized, and became active members of the Maurertown church.

On most of our calls, people either made a positive response to the gospel or else were noncommittal. But I do remember once being rejected in no uncertain terms. In the middle of sharing the "Four Spiritual Laws" (*Which circle represents your life?*), the person jumped up, loudly accused us of peddling religion like a vacuum cleaner salesman, and showed us to the door. We learned a valuable lesson: Get to know people before you share the gospel with them. There's no need to jump in with both feet right off the bat. They need to know you care.

By this time we had a Committee



Rev. Velanzon, seen here in his study, is now pastor of the Bethlehem Brethren Church, Harrisonburg, Virginia.

"Evangelism is just one gift, and those who do not have the gift should not be made to feel guilty because they don't do evangelistic visitation."

of Evangelism at Maurertown. I was the chairman and several brothers and sisters of the church discerned that I had the gift of evangelism. Probably ten percent of the members were functioning as evangelists, and many others were learning to have "church growth eyes." When they noticed new people or became aware of people who were hurting and needed Christ, they shared this information with the "Go Getters."

Then when new people (babes in Christ) came to the church, the older members welcomed, nurtured, and discipled them. This was very important, for if this doesn't happen, the babes don't grow. The mature Christians at Maurertown did not demand that the new members conform to any predetermined pattern. Instead, they were openminded, supportive, kind, unselfish, tolerant — in short, saints.

Friendship evangelism

As I was working with the Southeastern District Board of Spiritual Oversight toward ordination, I was required to read the book *Friendship Evangelism* by Art McPhee. This book gave me an even broader view of the opportunities for witnessing. My family and I began to invite guests for dinner at least once a week. Sometimes we ate soup, but the important thing to us was sharing our lives with others with the intention of eventually sharing with them our faith. We also chose one new Christian family to fellowship with and to nurture, sharing with them things we'd learned in our Christian walk. We tried to get with this family once every week or two.

In May 1982 I was ordained a pastor in The Brethren Church and was called to serve the Bethlehem Brethren congregation. It is now my responsibility to train and equip the body of believers at Bethlehem to be witnesses and to discern those among us with the gift of evangelism. I have investigated other evangelistic methods and have discovered that no one method is right for every church or every circumstance. I try to choose what will work for us and to develop our own unique plan of evangelism.

I have also come to realize that not all are evangelists. Not all Christians have the evangelist's special ability to share the claims of Christ with others and to bring them to a saving knowledge of Jesus Christ. Some are nurturers; some are teachers; some are gifted in other ways. All are part of the body. All have valuable gifts. Evangelism is just one gift, and those who do not have the gift should not be made to feel guilty because they don't do evangelistic visitation.

A responsibility to witness

On the other hand, all Christians do have a responsibility to witness — to share what Christ has done and is doing in their lives. They can share these things with family, friends, and co-workers. This is happening at Bethlehem.

For example, a lady of the congregation (a former member of the Dutchtown Brethren Church) prayed for and witnessed to her husband and had the joy of seeing him give his life to the Lord. He, in turn, began witnessing to people at work. He didn't chase them and force religion upon them, he just shared what had happened in his life.

A young woman, intrigued by his witnessing, attended an informal fellowship meeting and a Sunday school class. I had the joy of sharing the "Four Spiritual Laws" with her

"On the other hand, all Christians do have a responsibility to witness — to share what Christ has done and is doing in their lives."

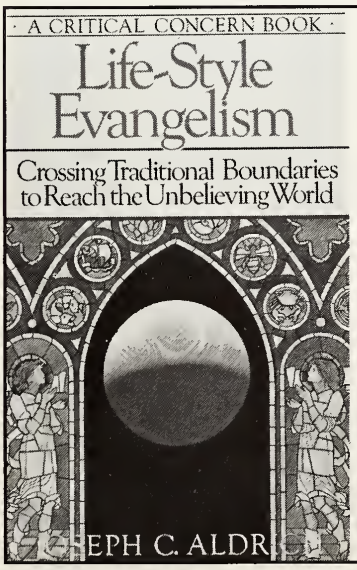
and of seeing her accept Christ and receive baptism.

This woman, in turn, shared with her family and friends. Her boyfriend accepted Christ and is now her husband. They continue to witness and have been instrumental in the salvation of several of their friends.

Other examples could be given. One lady who has been a member at Bethlehem all of her life faithfully shares a ride with two ladies who do not drive. Both have transferred their membership to Bethlehem. A terminally ill man, by his Christian witness as he faced death, influenced his daughter-in-law to surrender her life to Christ.

Others at the church are just as steadfast and faithful in the use of their gifts. As they welcome visitors, minister to those in need, and encourage all, God grants the increase.

I have been saved and a member of The Brethren Church for ten and one-half years. During that time I have been touched and influenced by more Christian witnesses than I could ever name. I praise God for the faithful saints in the Maurertown, Waterbrook, and Bethlehem churches who have nurtured me in the Christian faith. And I pray that I may be used of God to train and nurture others to be evangelists and witnesses for Him. [†]



Many of the evangelistic concepts presented in this article are further developed in . . .

Life-Style Evangelism

by Joseph C. Aldrich

This book is the topic of study for this fall's . . .

Cross Country Conference

Every Brethren Church should plan to participate.

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FACING TODAY'S ISSUES



Why Should Christians Vote?

by Terry Lodico

This month the EVANGELIST introduces an issues forum to its pages. "Facing Today's Issues" will provide Brethren an opportunity to examine current issues the church needs to address — not only controversial topics in society, but also problem areas in the church. Each month's column will be written by a different person, and in some cases two writers will look at an issue from opposite viewpoints.

Since we are nearing a national election, the series first considers the timely question, "Why should Christians vote?" Providing his answers to this and related questions is Rev. Terry Lodico, pastor of Medina Bible Fellowship, a Brethren church in Medina, Ohio.

Readers' responses to "Facing Today's Issues" are encouraged. These responses, addressed to the editor, should be brief, issue related, and free from personal attacks. The editor reserves the right to refuse to print letters not complying with these requirements. Letters also may be edited for reasons of space and clarity.

Pastor Lodico, why should Christians vote?

This question can be answered simply: to maintain our religious freedom, to honor God, and to witness of Him.

Our government has been established to administer the will of those people who vote and make their voices heard. For Christians to abandon their privilege to vote, allowing the sentiments of secular humanists to be the heartbeat of America, is to risk losing the freedom to voice God's truth. For Christian people to step aside from their responsibility as citizens of the United States is also to step aside from their responsibility to Jesus Christ to be "the light of the world." The consequence would be to allow Satan freedom to influence the minds of men with false philosophies that deny the authority of God's law.

Furthermore, the founding fathers of our nation believed that God had established laws to direct the affairs of men. It was this belief that opened the doors of religious freedom and the privilege to protect this freedom from the tyranny of the state through the election process. If we Christians do not vote, we risk losing our blessed freedom to share our Lord's gospel message openly and without restraint.

In addition, the policies and affairs of government touch upon law, morality, ethics, justice, social concerns, freedom, prosperity, evil, righteousness, good deeds. Has not God given to mankind prescribed directives and commands concerning these things? The answer is a definite "Yes!" and we are to testify of these things through the Lordship of Christ in all aspects of our lives, including the voting booth.

Some Christians say they don't vote because their vote wouldn't make any difference. How would you answer them?

Statistics suggest that this may be the thinking of many Christians. A survey has shown that half of the eligible voters in churches today are not registered to vote. Half of those who *are* registered do not vote. And only about three percent of those who do vote cast an "informed" vote.

These are sad statistics, especially in light of the fact that several good candidates who supported Christian principles lost to secular humanists by as little as two percent of the votes cast. More involvement from the Christian community would have made the difference. Jesus said that we are the salt of the earth; it would seem we need to do a little more salting.

Granting that we should vote, what underlying principle should guide us as we carry out this responsibility?

The most important task in voting responsibly is to discern a candidate's world view or philosophy of life. Jesus Christ stated, "The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart" (Lk. 6:45, *NASB*).

A candidate's position on issues will stem from his world view. Therefore, what we must ask ourselves as Christians is, Does this candidate's position on issues reflect a world view consistent with Scripture.

Can you be more specific?

Yes. There are two basic questions that summarize biblical premises that bring this into focus:

1. Does the candidate indicate a belief in absolute moral laws that govern the universe?
2. Does the candidate indicate a belief that the basic nature of man is flawed, that his natural tendency is to do evil?

Ultimately, we must realize that two spiritual forces are at work in the world, Satan and God. Ephesians 6:12 reminds us of this fact. Therefore the underlying principle in voting responsibly is to understand that voting is a spiritual responsibility, that we are to discern world views that reflect either an evil spirit or a godly spirit.

Using this underlying principle, what other advice would you have for the Christian in choosing a specific candidate?

First, start by establishing your own positions on issues. Do this through prayer, Bible study, and Christian counsel. Only then are you ready to take the next step, to learn the positions of the candidates.

Above all, avoid voting according to a candidate's personality, popularity, rhetoric, or charisma. Our

priority is to vote for what a candidate stands for. As Scripture points out, even Satan disguises himself as an angel of light. Therefore, ignore the rhetoric and obtain the candidate's voting record or a survey of his positions on critical issues.

Finally, add to this knowledge of the candidate's positions information about his abilities, job qualifications, and personal character.

How can we know a politician's voting record or learn his positions on issues?

The media, of course, give much information, if you filter out the rhetoric. Several Christian organizations are also helpful. The National Christian Action Coalition in Washington, D.C., supplies platform surveys of candidates and voting indexes to key bills voted on in Congress. The National Association of Evangelicals, of which The Brethren Church is a member, provides good information in its "Insight" newsletter.

The League of Women Voters often puts out information, as do other organizations such as the Conservative Caucus Research, Analysis and Educational Foundation, Vienna, Va. This group publishes the "Senate Report," a newsletter giving the voting results of U.S. Senators. And you can obtain the voting records of state and county legislators from your county board of elections.

If all else fails, write or call the headquarters of the candidates and ask your specific questions.

To what extent can we rely on the media as we make decisions about candidates?

We must be cautious of the media. A poll revealed that only six percent of the major newscasters and news writers attended church or were sympathetic to Christian ideals. Knowing this and realizing that there is no such thing as unbiased news reporting, we should be very careful in making judgments from secular sources alone.

What counsel would you give to your fellow Christians as we approach the election in November?

Do your homework and vote! The trend of our nation to reject God's laws is gaining momentum. I believe we have a great opportunity this election to say to our leaders that we are not pleased. Our leaders need to hear from Christians that we want to be a nation under God!

Let me give you a case in point of how important this election will be. The next U.S. President will likely have the opportunity to appoint four or five Supreme Court Justices. If a liberal President is elected, liberal Justices will be selected. If a conservative President is elected, conservative Justices will be selected. Let me give one example of the effect this could have: the *Roe* v. *Wade* decision of 1973 that opened the door for the right of abortion on demand could be overturned with the appointment of conservative Justices.

The party platforms are clear. Learn them, know what the candidates stand for, and vote accordingly, with God's word as your guide. And remember what Edmund Burke said: "All that is necessary for the triumph of evil is for good men to do nothing." [†]

Talking About Money

by Kenneth Hunn

MOST pastors don't like to talk about money. Furthermore, most parishioners don't like to hear the pastor talk about money. A financial consultant recently told me that he hates to hear his pastor discuss finances, because he doesn't think it's the pastor's job. He considers it the work of the laity.

Today, most pastors talk about "stewardship" rather than "finances." It seems the former term doesn't sound quite so abrasive as the latter. A few months ago I heard a prominent pastor say that his church had caught on to the "stewardship" term. He said he now talks of "financial managership"!

No matter how you spell it, or who spells it, money is an integral part of our lives, a part that can and must be used to glorify God. It is estimated that one verse in five in the New Testament speaks of money and our relationship to it. Nineteen of the 38 parables of our Lord deal with this topic.

Those churches which use a system of pledging are noted for their stewardship campaigns in which they attempt to get as many members as possible to commit themselves to as much as possible. Regardless of whether your church encourages pledging or not, I believe each of us must give serious consideration to the stewardship of that which God has entrusted to us.

Here in the Warsaw, Ind., First Brethren Church, we've used both pledges and freewill offerings to meet expenses. Making a commitment ahead of time, it seems, helps us in giving to special projects, even though we don't do this as a part of our regular giving. God has been good to us as He has enabled us to increase our budget by 40 percent over the last four years.

This fall, as an alternative to a stewardship campaign, we're trying a new idea called "challenge nights." On two successive Sunday evenings we'll invite half of our congregation to attend an evening of desserts, fellowship, special music, and challenge. The challenge will come from the auxiliaries and boards of our church, as each of these ministries shares by printed and spoken word its goals and visions for the future.

People will be challenged to enlist their time, talents, and tithes to help these dreams come true to the glory of God. At the conclusion of a special message, each person will be asked to sign a covenant card registering his or her commitment. Half of the card will be kept by the person, the other half will be sealed in an envelope to be mailed to that person in six months as a reminder of how the Lord challenged him or her and of the commitment he or she made.

Whatever you do this fall to serve the Lord through what He has given you, I hope it is wrought of much prayer and sincerity. God *will* bless His church as we seek to serve Him with all of our lives! [†]

Rev. Hunn is pastor of the Warsaw, Ind., First Brethren Church and a member of the General Conference Stewardship Committee. This article was written on behalf of that committee.



New Walk
(part one)

Seventh in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church. Please feel free to make copies of these lessons to use in discipling new Christians.

A newborn baby needs food to survive and grow. A new Christian needs spiritual food to survive and grow. Jesus said, "Man does not live on bread alone, but on every word that comes from the mouth of God" (Matthew 4:4). The Bible says, "Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good" (I Peter 2:2, 3). In this and the next two studies, you will learn that the Bible is the Word of God and completely trustworthy. You will also learn how to use and study your Bible.

1. II Timothy 3:16, 17 – "The whole Bible was given to us by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us do what is right. It is God's way of making us well prepared at every point, fully equipped to do good to everyone."

   a) How was the Bible given to us? _____

   _____

   b) What does this verse tell you that the Bible is useful for? _____

   _____

   _____

   c) If you learn and practice what the Bible teaches, what will it prepare and equip you to do? _____

   _____

The next verse of Scripture will help you understand what the Bible means by inspiration.

2. II Peter 1:20, 21 – "For no prophecy recorded in Scripture was ever thought up by the prophet himself. It was the Holy Spirit within these godly men who gave them true messages from God."

   a) Some Definitions:

   Prophet – a man whose life, words, and writings were controlled by the Spirit of God.

   Prophecy – God's truth about the past, present, or future as found in the Bible.

   Scripture – another word for the Bible.

   b) According to these verses, where did the men who wrote the Bible get their information?

   _____

   c) How did these men receive this information from God? _____

   d) Does the Bible teach that its word is God's or man's?

   _____

3. Hebrews 1:1 – "Long ago God spoke in many different ways to our fathers through the prophets [in visions, dreams, and even face to face], telling them little by little about his plans."

   a) You have learned that the Holy Spirit gave God's Word to the writers of the Bible. What methods did God's Spirit use to communicate God's Word to these men? _____

   _____

   _____

   b) Write out in your own words a definition of what it means that the Bible is inspired by God? _____

   _____

   _____

   _____

4. Hebrews 4:12 – "For whatever God says to us is full of living power: it is sharper than the sharpest dagger, cutting swift and deep into our innermost thoughts and desires with all their parts, exposing us for what we really are."

   a) According to this verse, what is the Bible full of?

   _____

   b) What two things is the Bible able to do to us?

   _____

   _____

5. Romans 15:4 – "These things that were written in the Scriptures so long ago are to teach us patience and to encourage us, so that we will look forward expectantly to the time when God will conquer sin and death."

   a) What two things does this verse tell you that you should learn from Scripture? _____

   _____

   _____

   b) What hope and expectation does the Bible offer you?

   _____

   _____

You have done well if you have finished these studies to this point. Now it is time for you to use your Bible instead of just these studies. The Bible is not just spiritual food for you. It is also one of the most exciting books you can read. It is filled with everything about God and life. It contains history, drama, humor, short stories, parables, proverbs, mystery, etc. The more you read it, the more you will be continually drawn to it. The last two studies will help you understand the structure and use of your Bible. Ask God to show you how to make the best use of your Bible.

GROWTH

at ASHLAND COLLEGE

by Dr. Joseph R. Shultz, President, Ashland College

A grandmother once said: When fruit and vegetables are green they are growing; when they are ripe they begin to rot. Everything that is of God is growing. Being in Christ inevitably leads to growing and new life. Therefore, growth is a goal for Ashland College.

GROWTH IN ACADEMIC EXCELLENCE

Liberal arts education began centuries ago with the belief in the worth of each person. There was a time in history when only the sons of the church and the sons of the king had the opportunity for education. Augustine and others determined that all worthy sons and daughters must have the opportunity to prepare themselves for the needs of society.

The liberal arts founders believed that each student should study English, logic, communication, mathematics, history and political science, natural science, music, and theology. These subjects would help fashion the total person in preparation for select professions and careers.

The student was to have proficiency in all these areas in order to achieve academic excellence. The goal of the liberal arts education is not just to get a job, but to be a total person learning and growing in every aspect of life.

GROWTH IN THE QUALITY OF THE PERSON

The 1984 entering class at Ashland College has more high school valedictorians and salutatorians, a greater number of students with 3.5 grade averages than at any time in recent history. New students come highly motivated to learn and to make something worthwhile out of life. Many of the students are vital in themselves and caring for others.

The quality of person also is measurable by attitudes of students in class, by winning athletic programs, by beauty in music, and by general attitudes of interest and appreciation.

It was a thrilling experience to go into the library and find students studying at every table. (The only other time I experienced this was in Scotland during the winter, which, I suspect, was motivated by persons seeking to keep warm.)

GROWTH IN PUBLIC AFFAIRS

Ashland College is now in the ranks of Harvard University and a few others, which have three basic components for human freedom and democracy: a division in theology, a division in business and economics, and a division in public affairs. We believe that good theology produces economic and political freedom. Another way to say it is that you cannot have individual or religious freedom without economic freedom. Christ and the church are incarnate in the world. Therefore, good education and Christian faith do bring each person into the realm of public affairs.

GROWTH IN TECHNOLOGY

The very essence of liberal arts education is that it applies general orthodox subjects to the contemporary profession and career. Founders were anxious that the sons and daughters prepare themselves for the areas of current society which needed them. The liberal arts education is to prepare people not only for the present, but for the future.

Technology is the growing edge of modern life and society. Our young people must be educated to be able to compete, live, and serve in this society. An example of this is Ashland College's first course in robotics. Robotics are an extension of computer curriculum and programming. Robotics, both industrial and personal, are here. Children can write a program for a robot and see the results, not just on the screen or a printout, but in the reactions of a mobile, animated mechanism. The current class of children will inevitably be involved in robotics in their professional and personal life, therefore we must teach teachers now.

GROWTH IN MINISTRY

The Christian witness on the Ashland College campus continues to grow through Hope Fellowship, Bible studies, Christian Fellowship of Athletes, convocation services, leadership education for the youth, all students enrolled in biblical courses, and the general Christian witness of administration and faculty. Christianity is the very warp and woof of Ashland College.

Ashland College could no more be non-Christian than George Washington could not be the father of America. The Christian faith is growing in the hearts and lives of hundreds of college students. Students are seeking to find themselves and a place of service and dedication in the world. Ashland College is committed to growth in excellence — in the heart and in the world. [†]



Dr. Joseph R. Shultz

GROWTH in PROGRAMS

AS Ashland College begins its 106th year, the school is experiencing a period of growth in many areas, including enrollment.

An all-time-high total enrollment of 3,196 students for on-campus and off-campus programs for the 1984-85 academic year at Ashland College was reported by Dr. Joseph R. Shultz, president of the college.

This enrollment exceeds the previous high enrollment, which was last year's 3,085 students.

The total daytime enrollment for AC in 1984-85 also increased to 1,401 students from the 1,367 last year. This includes 1,296 full-time students and 105 part-time students.

"Ashland College is experiencing continued growth because AC is reacting to the needs of the marketplace," said Shultz. "These needs include individual attention, dedicated faculty, innovative programs, and an active social life in a Christian environment."

There are many reasons for the continued increase in enrollment, but perhaps none is more important than the college's philosophy of "AC'cent on the Individual." The Individual attention stressed at AC is essential for educational growth and is an important factor in Ashland College's reputation for academic excellence.

A strong liberal arts education is another important factor in the college's growth. AC believes its liberal arts education establishes an essential foundation for further academic, personal, and professional growth.

Ashland College officials also believe the increase in freshmen enrollment the past two years is the result of the new, innovative programs started by the college.

While Ashland college is proud of each of its more than 80 academic majors, several new majors have made the school distinctive among small colleges.



Computer Programs

Ashland College has recognized the use of computers in today's world and has moved to offer students an exceptional opportunity to learn the computer world. From a computer science major to computer courses taught in classrooms to the opportunity to use a variety of computers installed in labs, Ashland College is in the forefront of computer usage.

Christian School Education

The Christian school education program at AC is designed to prepare students to teach in Christian schools. Employment opportunities in these schools continue to increase each year, and Christian school enrollment continues to show nationwide growth. Field experiences are scheduled in area schools that place an emphasis on learning from the Christian perspective.

Public Communications

The public communications major at Ashland College teaches students both written and oral communication skills, in addition to giving them a broad background in other academic area. Areas of instruction in the major include newswriting, editing, layout, speech, communications, public relations, advertising techniques, and audio-visual equipment operation.



Toxicology

Ashland College is one of a handful of colleges offering a bachelor of science degree in toxicology, the study of adverse effects of chemicals on living organisms. Operated with the support of a major research laboratory in Ashland, the program assures students of high technology training. [†]

GROWTH in CHRISTIAN LIFE

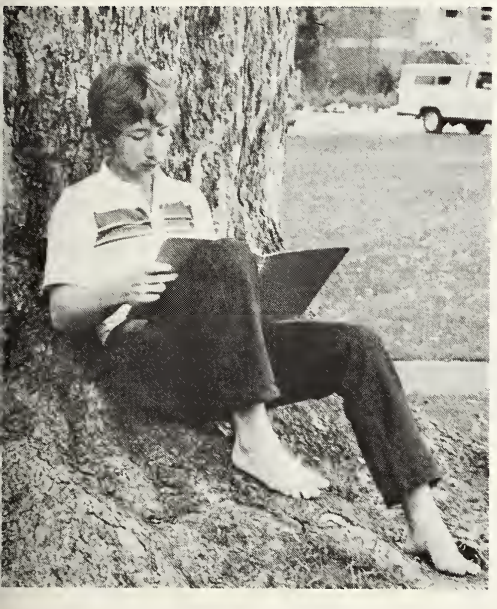
THE many opportunities for spiritual growth and development at Ashland are a reflection of its historic Christian roots. Although Ashland College maintains its affiliation with The Brethren Church, almost every religious faith is represented on campus.

The campus is served by a director of religious affairs, and both Protestant and Roman Catholic services are held on campus each week.

The campus Christian center, called "The Salt Cellar," is the central point for Christian activities. The Salt Cellar is home to Hope Fellowship and the Newman Club. Meetings of Hope Fellowship include singing, prayer, special music, Bible study, and guest speakers. Bible studies are held in fraternities, sororities, and dormitories.

Activities range from offering special chapel services to lighting the college's Christmas tree to sponsoring the "largest banana split in the Midwest."

Retreats and activities are designed to deepen the student's walk with God and build into each life the character of Christ. Student testimonies show this relationship found on the AC campus.

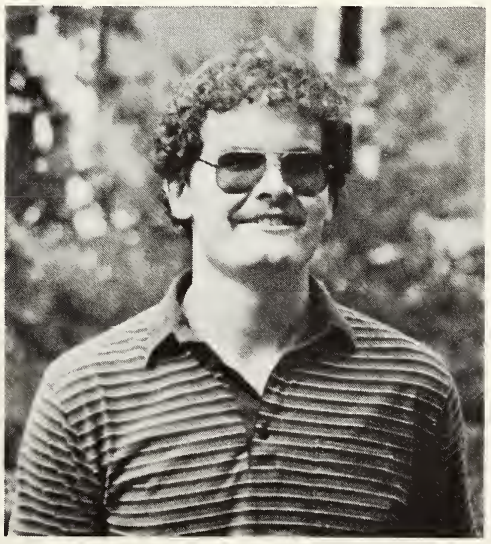


Dean Showalter, a sophomore from Brandenton, Fla., transferred to Ashland in the spring of 1984.

It was hard starting out in the middle of a school year and trying to find a place to fit in, since everyone else had a head start on me. Fortunately, I had some good friends here already and they encouraged me to get involved in Hope, the Christian fellowship group on campus. In one semester I took part in housing some kids from Cleveland for a weekend from the Friendly Town program; counseled at a nearby youth retreat; helped with a Hot Chocolate House and a Christian concert; and participated in weekly discussions, get-togethers, and special fun activities. Through these activities, Hope has helped me make use of the gifts and talents that God has given me.

All of the great activities aside, I haven't touched on the most important part of Hope, the relationships! Everyone in Hope is tied into a never-ending abundance of love, hope, and caring through Christ. For that reason everyone is accepted and welcomed unconditionally. When you become involved with Hope, you become a part of the greatest visible sign of Christ's reality in the world today, God's Holy Love.

When I came to Ashland I was looking for a place to belong, and when I went to Hope they had that place waiting. At Hope there is a place for anyone who wants it.



Mike Funkhouser, a junior from Sarasota, Fla., talks about his life at Ashland College.

I have been privileged to attend Ashland College these past two years and serve as an officer in Hope Fellowship. It is sometimes difficult to walk into a new place and feel at home, particularly when home is the Sunshine state! Ashland College, however, is the right place for me.

I have always tried to make good, sound decisions, and my choice of which college to attend was taken seriously. It was about this time that I decided that maybe I was only thinking of what I wanted and not what God wanted for my life. Ever since then God has shown me many needs in my life and in the lives of fellow Ashland College students.

Since coming to Ashland College I have become very involved with Hope Fellowship and all of the many Christ-centered activities planned throughout the school year.

We, in Hope, take a great deal of pride in activities that we do. We have one night a week that Hope Fellowship meets. We also have small-group Bible studies which are open for all who want to have a solid walk with Christ during their time here at Ashland College. We have also done a lot of student activities like the banana split, concerts with top-name Christian artists, camping retreats, and many other events.

I feel that working for the Lord at Ashland College helps me to grow in my own walk with my Lord. If we at Hope Fellowship are not reaching out to the students on campus for the glory of God, then I feel that we are not doing the work He would have us to do. I pray that we may all be what God would have us to be in our lives, and I am thankful for the work He has done, and continues to do, in my life. [†]

GROWTH in FINANCIAL AID

ASHLAND COLLEGE is proud of its extensive financial aid programs in which 75 percent of its students receive financial assistance. Ninety percent of all Ashland College's 1983-84 freshmen who applied for financial assistance received aid from Ashland College, state, and/or federal resources.

These programs include scholarships, grants, loans, and college work study. The average award for all students applying for need-based assistance totaled $5,781.

The breakdown in the box (*next column*) shows family incomes of applicants and the percentage who received need-based assistance in each respective parental income range.

Parental Income Range	Percent Receiving Aid
$0 – 10,000	100
10,001 – 15,000	100
15,001 – 20,000	92
20,001 – 25,000	88
25,001 – 30,000	94
30,001 – 35,000	88
35,001 and above	70

Ashland College has made a commitment to attract students of high academic caliber. As a result, Ashland offers no-need scholarships ranging from $600 to $1,500 per year based on a student's high school academic grade point average.

Included in this group is the Brethren Grant which is given to a student who has at least a 2.5 high school grade point average and is a member of The Brethren Church headquartered in Ashland.

In addition, achievement grants are awarded in the departments of art, athletics, drama, and music. Each department requires an interview for consideration.

The college also offers AC Scholar Tests twice a year for entering freshmen, which allow students to compete for more than $165,000 in scholarships. Stipends range from full tuition and room and board to a minimum award of $600 per year. For information on test dates, write the Admissions Office.

Financial assistance administered by Ashland College is awarded annually, and is renewable to students who reapply and continue to meet established criteria for each of the specific programs.

With the availability of numerous financial aid programs at Ashland, any student is able to experience the advantages of a small, private college education.

FINANCIAL AID DIRECTORY

	TYPE	ELIGIBILITY
AID NOT BASED ON NEED	**AC Scholar Test** UP TO FULL TUITION, ROOM AND BOARD	Must be a high school senior and have applied for admission to AC
	Presidential Scholarship $1,500	High school academic GPA of 3.25 or above
	Merit Scholarship $800	High school academic GPA of 2.50 to 3.24
	Family Grant 50% TUITION	One other member of the immediate family at AC paying full tuition, room and board; at least a 2.5 high school academic GPA
	Alumnus Grant $600	A son or daughter of an AC alum; at least a 2.5 high school academic GPA
	Girls' State Grant $600	A high school participant of Ohio Girls' State conference at AC; at least a 2.5 high school academic GPA
	Brethren Grant $600	A member of The Brethren Church headquartered in Ashland, OH; at least a 2.5 high school academic GPA
	Art, Music, Drama, Athletic Grants VARIES	By audition and/or interview
	Transfer Scholarship $1,500	Associate degree and at least a 3.0 college academic GPA
	John M. Ashbrook Scholarship $1,000 PER YEAR	Full-time student majoring in criminal justice, international studies, political science, pre-law, or history. Essay and minimum GPA of 2.5 required.
	Choice Grant $500	Full-time freshman, Ohio resident
	AC Revolving Loan UP TO $1,000 PER YEAR; A MAXIMUM OF $4,000 FOR UNDERGRADUATE STUDY	Registered for 6 or more semester hours

FINANCIAL AID GROWTH (continued)

	TYPE	ELIGIBILITY
AID BASED ON NEED	**Pell Grant** UP TO $1,900	Registered for 6 or more semester hours; FAF determines eligibility
	Supplemental Education Opportunity Grant (SEOG) UP TO $500	Full-time student; FAF determines eligibility
	Ohio Instructional Grant (OIG) UP TO $2,478	Full-time student: Ohio resident; the gross family income must be under $25,000 per year
	Pennsylvania State Grant (PHEAA)	Full-time student; Pennsylvania resident
	AC Need Grant VARIES	Full-time student; FAF determines eligibility
	College Work-Study Program (CWSP)	Full-time student; FAF determines eligibility
	National Direct Student Loan (NDSL) UP TO $1,000 THE FIRST YEAR	Full-time student; FAF determines eligibility
	Guaranteed Student Loan (GSL) UP TO $2,500 THE FIRST YEAR; A MAXIMUM OF $12,500 FOR UNDERGRADUATE STUDY	Registered for 6 or more semester hours; a financial needs test is required. Applications available from lending institution.
	Parent Loan (PLUS) UP TO $3,000 PER YEAR; A MAXIMUM OF $15,000 FOR UNDERGRADUATE STUDY	Registered for 6 or more semester hours

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Take the next step to continue your educational growth by obtaining further information on Ashland College. We are a quality, liberal arts college that puts the AC'cent on the individual within the framework of an active Christian life.

ASHLAND COLLEGE
Ashland, OH 44805
(419) 289-4142

Ashland College admits students without regard to sex, race, color, religion, age, nationality, ethnic origin or handicap.

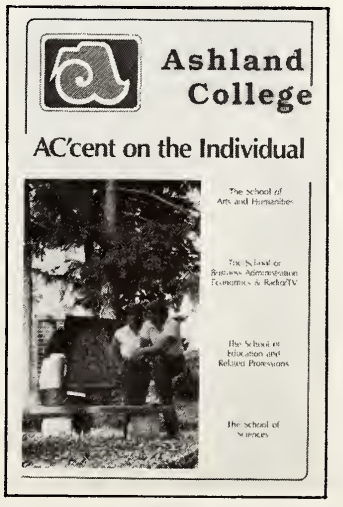
_____ Send me Ashland College information.

Name _____

Address _____

City/State/Zip _____

Year of high school graduation _____





Milledgeville Celebrates One-Hundredth Anniversary

Milledgeville, Ill. — The Milledgeville First Brethren Church marked its Centennial Anniversary July 15 with a day of celebration that included a celebration worship service, a carry-in fellowship meal, and an afternoon centennial review.

Three former pastors were on hand for the occasion and took part in the worship service along with present pastor Rev. George Solomon and Church Moderator Alan Deets. Rev. James R. Black led in prayer and read Scripture; Rev. and Mrs. W. St. Clair Benshoff presented a piano and organ duet; and Rev. Clarence Stogsdill delivered a message entitled "Beginning to End." All of the hymns for the service were selected from a 100-year-old hymnal which had belonged to the circuit pastor and evangelist S.H. Bashor.

During the fellowship meal, guests were invited to browse through historical displays of pictures, books, and other items of interest. A tour of Brethren Manor was also offered following dinner.

In the afternoon, Brethren reassembled for the centennial review celebration. Greetings from former pastors were received, along with remarks from General Conference Moderator Eugene Beekley.

Then the congregation honored some of its members. Mr. Dart Fogel (93) was recognized as the oldest living member of the Milledgeville Church, and Mrs. Hazel Knox was recognized as the church's longest member (75 yrs). In addition, 35 persons were honored for having been members for 50 or more years and 45 additional persons for having been members 40 or more years.

A mortgage burning was also held. This mortgage was for a loan taken out for an educational wing and extensive remodeling project completed in 1977. In addition, a historical cabinet was dedicated for preservation of historical memorabilia.

A vocal octet provided special music for this service, and a historical pageant written by Lucile Woessner that highlighted the church's 100-year history was performed.

The Milledgeville congregation was organized with thirty members on July 14, 1884, by Elder H.R. Holsinger. In December of that same year, the first church building was dedicated, located four miles outside of town. Immediately after the dedication, Elder S.H. Bashor conducted a revival, which resulted in 33 additions to the membership.

In-town membership grew steadily, and in 1889 a second church building was erected in Milledgeville. The congregation continued to meet in this building until 1936, when it was destroyed by fire. That very day a group of the Milledgeville Brethren met to make plans for a new church building. This building was dedicated less than one year later and has been in use ever since. As noted above, it was remodeled and an educational wing added in 1976-77, at a total cost of $178,294.82.

Five sons of the Milledgeville Church have become Brethren pastors — Rev. Virgil Meyer, Dr. Richard Allison, Rev. James Rowsey, the late Rev. Ronald Miatke, and Mr. James F. Black. A sixth, Mark Solomon, is now in training for the ministry at Ashland Theological Seminary.



Participating in the Milledgeville mortgage burning are (left to right) Robert Dittmar, chairman of the Board of Trustees; Rev. George Solomon, current pastor; Richard Hutchison, chairman of the Building Committee; and Rev. James R. Black, pastor when the building and remodeling were done.

Ohio District Approves $85,000 in Camp Improvements

West Alexandria, Ohio — A plan to make $85,000 worth of improvements at Camp Bethany was approved by delegates attending the September 8 meeting of the Ohio District Conference held at the West Alexandria First Brethren Church.

The biggest single item in the plan, which was prepared by the Ohio District Board of Christian Education, is a 30-foot-square, two-story addition to the north end of the dining hall/chapel building. The addition would provide space for a camp store, food storage, a nurse's station, laundry and utility rooms, restrooms, and, on the second floor, a sleeping area for overflow from the camp lodge. Estimated cost is $55,542 (plus $6,932 to finish the upstairs).

Other improvements in the plan include remodeling the kitchen, a new well, a new walk-in cooler, a washer and dryer, a new dishwasher, and a new maintenance building.

Though they approved the plan, concern over financing prevented delegates from authorizing the Ohio Board of Christian Education to proceed with the improvements. Delegates requested the board to develop a financial plan to present at the March meeting and authorized the board to begin raising money.

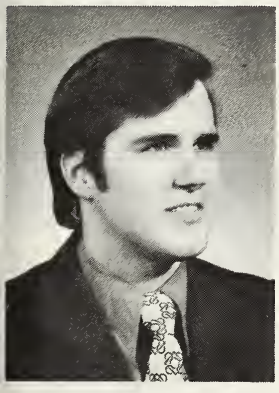
The only other major business item was a discussion of the current format of having one-day conference meetings in the spring and fall of the year. The district executive committee is to send questionnaires to churches seeking their opinions and bring a report to the spring meeting.

In addition to the business session, there were two inspirational periods during the day, auxiliary meetings, and a denominational slide presentation shown by Charles Beekley.

Pastor Robert Westfall of the Pleasant Hill Brethren Church spoke during the morning inspirational period, and Pastor Donald Rowser of the New Lebanon Brethren Church gave the afternoon message.

The next meeting of the Ohio District Conference is set for March 22-23 at the Brethren Bible Church of Louisville.

Kevin Whitmore Ordained August 12 at Park Street



Ashland, Ohio — Kevin Bruce Whitmore was ordained an elder in The Brethren Church on Sunday, August 12, in a service at the Ashland Park Street Brethren Church.

Ashland Theological Seminary Professor Dr. J. Ray Klingensmith delivered the ordination message. Elders Arden Gilmer, Michael Gleason, Jerry Flora, and William Kerner also participated in the service. Instrumental music was provided by Rev. and Mrs. W. St. Clair Benshoff.

Whitmore was born February 8, 1954, to Harvey and Marcella Whitmore of Ashland. He was graduated from Ashland High School in 1972, received a Bachelor of Arts degree from Ashland College in 1977, and was granted a Master of Divinity degree from Ashland Theological Seminary in 1980.

After graduating from seminary, Whitmore pastored a United Methodist congregation for two years, then joined The Brethren Church. He accepted a call to pastor the Wabash, Ind., First Brethren Church in August 1982, where he continues to serve.

Whitmore married Cherie Shonkwiler of Ashland in 1977. Mrs. Whitmore is a registered nurse and Director of Nursing at Wabash Healthcare Center. The Whitmores have two children, Caitlin Alicia (3) and Brandon Paul (2).



Pastors and their families of the Southeastern District got together during the summer for a picnic, a time of fellowship, and a tour of the Harpers Ferry, W. Va., area. Harpers Ferry, site of the capture and execution of American abolutionist John Brown, is being restored and preserved as a historic landmark. According to Mrs. Kathy Velanzon, one of the pastors' wives, it was a fun get-together for the Jim Naffs, Harold Barnetts, Bob Cloughs, Doc Shanks, Gene Hollingers, Kent Bennetts, Dick Cravers, Brian Moores, Mark Brittons, and Pat Velanzons.

Florida Retreat Planned For February 25 – March 1

Russiaville, Ind. — Harry Dent, director of the Billy Graham Lay Center at Ashville, N.C., and Walter Maloon, world-famous boat builder of Orlando, Fla., will be the featured speakers at the lay-sponsored retreat scheduled for February 25 – March 1 at Lakewood Retreat, Brooksville, Fla. In addition, gospel singer Doug Oldham will present a concert the final night of the retreat at the Sarasota First Brethren Church.

The five-day retreat of inspiration, fellowship, and relaxation will emphasize the General Conference theme, "Putting Into Practice What We Know," applying this theme specifically to "Christian Ethics in Business."

Lakewood Retreat offers comfortable cabin accommodations or camping facilities with complete hook ups. Rates for cabins and meals will be approximately $20 a day.

For more information or to make reservations, contact Jim Payne, Rt. 3, Box 61, Russiaville, IN 46979 – ph. 317-883-7149 (after Nov. 10, c/o Billy Graham Lay Center, P.O. Box 19010, Ashville, NC 28815 – ph. 704-298-0166); or Lynn Stump, 185 N. Jefferson Sarasota, FL 33577 – ph. 813-955-6983.

Ashland Seminary Appoints New Faculty Members

Ashland, Ohio — Ashland Theological Seminary has announced the appointment of two full-time and three part-time faculty members for the 1984-85 school year.

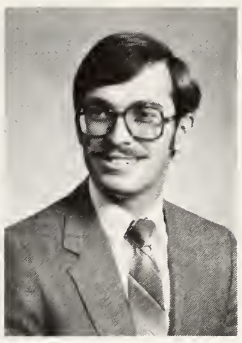
Appointed to full-time positions were Mrs. Mary Ellen Drushal and Dr. Benjamin Witherington, III. Named to part-time positions were Dr. Dale Stoffer, Dr. JoAnn Ford Watson, and Rev. Duane Watson.



Mrs. Drushal



Dr. Witherington



Dr. Stoffer

Mrs. Mary Ellen Drushal, named assistant professor of Christian education, comes to ATS from Nashville, Tenn., where she was Christian education coordinator in a Presbyterian church. She earlier served as director of music and special educational projects for the Smithville, Ohio, Brethren Church.

Mrs. Drushal received her Bachelor of Music Education degree from Ashland College, a Master of Science degree from Peabody College, and is working on a Ph.D. from Vanderbilt University. Her husband Michael joined the Ashland College faculty this fall.

Dr. Benjamin Witherington, III, appointed assistant professor of biblical and Wesleyan studies, is an ordained elder in the Western North Carolina United Methodist Conference and formerly served as pastor of the East Flat Rock U.M. Church.

He received his B.A. degree from the University of North Carolina, his M.Div. from Gordon-Conwell Theological Seminary, and his Ph.D. from the University of Durham, England.

Dr. Dale Stoffer was named to the faculty part time as assistant professor of historical theology. Dr. Stoffer also pastors the Smoky Row Brethren Church of Columbus, Ohio. He holds a B.A. degree from Ashland College, an M.Div. degree from ATS, and a Ph.D. from Fuller Theological Seminary.

Dr. JoAnn Ford Watson joins the ATS faculty part time as assistant professor of historical theology. Dr. Watson is an ordained elder in The Presbyterian Church and has had pastoral experience in New Jersey and Ohio. She has degrees from DePaul University (B.A.), Princeton Theological Seminary (M.Div.), and Northwestern University (Ph.D.).

Rev. Duane Watson, named to the ATS faculty as a part-time professor in biblical studies, is currently completing his Ph.D. from Duke University. He did his undergraduate work at Houghton College and received his M.Div. degree from Princeton Theological Seminary.

Bryan Church Receives $72,528.33 Bequest

Bryan, Ohio — The Bryan First Brethren Church recently received a bequest of $72,528.33 from the estate of Robert and Helen Zimmerman, former members of the congregation who moved from the area some years ago.

Since Mr. and Mrs. Zimmerman always took a special interest in young people, the congregation established the Zimmerman Memorial Tuition Scholarship Fund of $30,000. Up to $1,000 per year per person may be made available to selected students from the congregation.

An 18% tithe of $13,055 was distributed among world missions, home missions, Lost Creek, World Relief, Ashland Theological Seminary, the Board of Christian Education (for Summer Crusaders), and the Brethren Publishing Company.

Another $20,000 was set aside for church and parsonage improvements, including the purchase of a copy machine and refrigerator, and construction of a garage for the church van.

Finally $9,473.33 was designated to meet community needs through the Deacon's Fund and various community agencies.



Sixteen couples married 45 years or longer were honored by the Maurertown , Va., Brethren Church at a special celebration in June. The couples were recognized during the morning worship service, which centered on the theme of marriage. Following worship, a "wedding" reception was held for the couples, complete with a meal, picture-taking, and a wedding cake.

Honored on that day were (1st row, l. to r.) Mr. and Mrs. Ott Rickard; Mrs. Glenn Coffman (and her husband, who was unable to attend); Mr. and Mrs. Mark Rickard; (2nd row) Mr. and Mrs. Alfred McClanhan; Mr. and Mrs. Carl Emswiler; Mr. and Mrs. Harry Kohne; Mr. and Mrs. William Rickard; (3rd row) Mr. and Mrs. Cecil Stultz; Mr. and Mrs. James Malone; Mr. and Mrs. Lee Finks; Mr. and Mrs. Elmer Vann; Mr. and Mrs. Robert Copp; Mr. and Mrs. Charles Conner; and also three couples who could not attend — Mr. and Mrs. Edgar Hamrick; Mr. and Mrs. Joseph Lineweaver; and Mr. and Mrs. Mark Sager.

Cheyenne Honors Curtrights With Retirement Party



Cheyenne, Wyo. — The Cheyenne Brethren Church honored Rev. and Mrs. Albert Curtright with a retirement party on July 1 — the first official day of Rev. Curtright's retirement. Approximately 70 church members and friends gathered to wish the Curtrights well.

Rev. Curtright ended his pastoral ministry where he began. A son of the Cheyenne Church, he was called to the ministry by the congregation and ordained here in 1957. He then pastored the Carleton, Neb., Brethren Church and later the Brighton Chapel, Milford, and Burlington Brethren congregations in Indiana.

He returned to Cheyenne in 1978 and during the past six years led the church as it tripled in attendance and initiated an expansion building program.

Mrs. Viola Curtright is also a daughter of the Cheyenne Church. Her parents, Rev. and Mrs. Frank Garber, founded the congregation in 1945 and pastored here until 1963.

The Curtrights will continue to live in Cheyenne. They are the parents of four daughters and the grandparents of several grandchildren and great grandchildren.

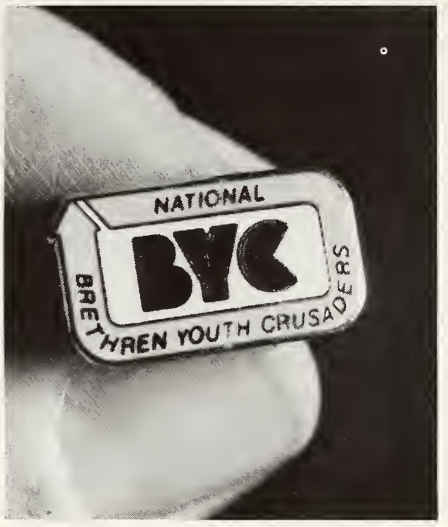
G. Emery Hurd, a 1983 graduate of Ashland Theological Seminary and former assistant pastor of the New Lebanon Brethren Church, became the new pastor of the Cheyenne congregation July 15. Pastor Hurd, his wife Sue, and daughter Crystal were welcomed with a pantry shower given by the church.

—reported by Alice M. Tharp



As part of its Centennial Celebration, the First Brethren Church of Louisville, Ohio, earlier this year honored those who have been members of the congregation for fifty or more years. Honored on that occasion were (1st row, l. to r.) Ruth Schaub, Ruth Snyder, Pearl Miller (longest member, since 1907), Della Walker, (2nd row) Wilma DeWalt, Burdella Sainer, Pauline Stauffer, Ethel Culler, (back row) Harold Seefong, Irvin Teeters, Clarence Oyster, Glenn Miller, (not pictured) Glenda Rhodes, Anna Carper, Marie Brown, Myrtie Newhouse, and Donald Walker.

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(state) (zip)

(**NOTE:** In quantities of 10 or more deduct 10% of the total. Allow 2 weeks for shipping of the order.)

Brethren Pastor Performs Wedding in Sign Language

Wabash, Ind. — Pastor Kevin Whitmore of the Wabash First Brethren Church performed an unusual wedding ceremony earlier this year for Miriam Lorraine Akers and Edward J. Williams. Both the bride and groom are deaf and mute, and the entire ceremony was in sign language. About one-fourth of the 150 guests at the wedding were also deaf.

Pastor Whitmore, who took a class in sign language at Ashland College in 1978, said that he was a little rusty in its use and got a little clumsy a few places during the ceremony. Nevertheless, the guests seemed to appreciate his efforts to sign the ceremony, he said.

Pastor Whitmore spent the week before the wedding at the Brethren Retreat Center teaching Bible classes to fifth and sixth graders. In his spare time, he worked at translating the marriage vows and Scripture portions into sign language. "The kids at camp got kind of curious about what I was doing with my sign language manuals," he said, "so on the last day of camp I taught them the manual alphabet (finger spelling), and they learned 'Jesus Loves Me' in sign language."



Pastor Whitmore with the bride and groom.

Mr. and Mrs. Williams live in Indianapolis, where Mr. Williams is custodian for the Indiana School for the Deaf.

(Note: An article in the July/August EVANGELIST told how members of the Oakville, Ind., Brethren Church are also seeking to learn and use sign language.)

Raystown Church Shows Community It Cares With Outdoor Services

Saxton, Pa. — The Raystown Brethren Church moved its June 24, July 29, and August 26 Sunday evening services to Warrior's Path State Park to let the community know that the church cares.

The congregation showed its concern by taking services to the people (since many people will not come to the church), and by using the offerings from the services to help persons in need. Money from the three services was shared with a woman who had cancer, a family with unpaid hospital bills, and the American Red Cross.

The outdoor services included short sermons by Raystown Pastor Allen Baker, and special music by "The Believers," "The Gospel Messengers," and Barry and Gene Snyder.

—reported by Susan Weimert

Milledgeville Church Observes Brethren Awareness Month

Milledgeville, Ill. — To acquaint its members with their opportunities and responsibilities for Christian ministry through the Brethren denomination, the Milledgeville Brethren Church observed September as Brethren Awareness Month.

On each of four Sundays during the month, a denominational representative presented a message during the morning service and shared further information and answered questions during an informal evening service.

During the morning worship service on September 9, Charles Beekley, Director of Christian Education for The Brethren Church and Coordinator of the Ministries Council, presented a slide program that gave an overview of the work of each of the denominational ministries. Then during the evening service he shared about the work of the Board of Christian Education and answered questions.

On September 16, Rev. James R. Black, Director of Home Missions and Evangelism, presented the work of Brethren home and world missions.

The following Sunday, Tom Johnston, Jr., the mid-west representative for World Relief, brought an inspirational message and showed a film of World Relief ministries.

And on the final Sunday of the month, Dr. Frederick Finks, Vice President of Ashland Theological Seminary, presented a message with a challenge to consider God's call to ministry and shared information about the work of Ashland College and Ashland Theological Seminary.

Brethren Students Organizing on Indiana Campuses

Russiaville, Ind. — Efforts are being made to organize fellowship groups of Brethren students attending Indiana universities and colleges.

Brethren students at Purdue University, who organized during the last school year, had their first meeting of the fall term on September 5, called by acting president Kirk Bargerhuff of Mexico, Ind. Brethren students at Ball State University had their first organizational meeting on September 16 in the Muncie Brethren Church.

The purpose of these groups is to provide Brethren students on college and university campuses an opportunity for fellowship, inspiration, identification, and outreach. Pastor James Miller of the Carmel, Ind., Brethren Church and former director of the Ashland College Campus Ministry, has made himself available to aid in the formation of these Brethren groups.

Anyone knowing of Brethren students attending Indiana universities and colleges is asked to send names and addresses of the students to Jim Payne, Rt. 3, Box 61, Russiaville, IN 46979.



Brethren students at Purdue.

Senior Disciple Honored, New Pastor Welcomed at Peru

Peru, Ind. — The Peru First Brethren Church honored its Senior Disciple of the Year and welcomed a new pastor on Sunday, June 10.

Honored as the congregation's Senior Disciple was Mrs. Doris Avery. Mrs. Avery was chosen for this honor because of her quiet manner, loving spirit, warm smile, and good works. She sews, cooks, and cleans for others, and always has a loving word for everyone. In recognition of these qualities, the church presented Mrs. Avery with a plaque. Waneta Finster also wrote a poem in her honor.

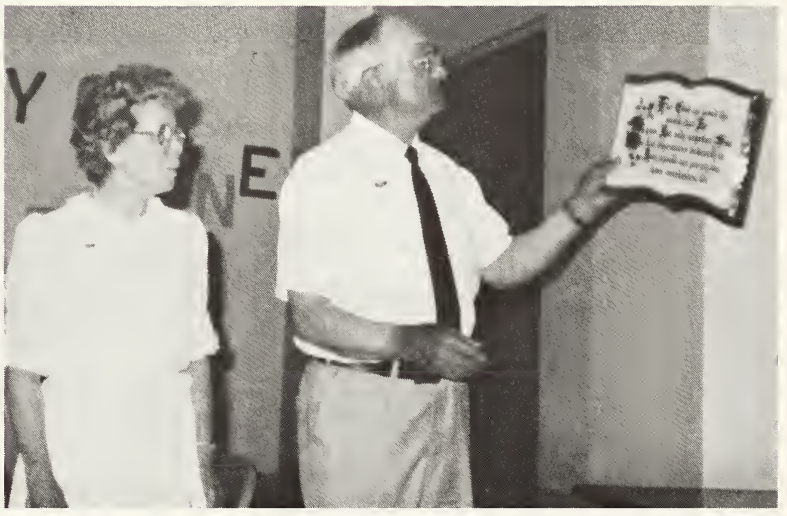
Welcomed as the new pastor of the Peru congregation was Mr. Fred Brandon. Mr. Brandon, who received his master of divinity degree from Ashland Theological Seminary May 26, began serving the Peru congregation at the beginning of June. The Peru Brethren presented him a book in which he can keep a record of his ministry. They presented his wife Carolyn a plaque called "The Pastor's Wife."

The Peru Church also gave special recognition to Rev. Austin Gable, who served the congregation from February through May as interim pastor. In appreciation of his loving and gracious ministry, the congregation presented him a plaque of John 3:16.

—reported by Susie Stout







Senior Disciple Doris Avery (top right) receives plaque. Pastor and Mrs. Fred Brandon (above) at his seminary graduation. Rev. and Mrs. Austin Gable (right) admire plaque of John 3:16.

VBS at McDonald's?

Cheyenne, Wyo. — The vacation Bible school of the Cheyenne Brethren Church had an unusual problem this past summer — more students than room! After surveying the situation, the staff decided that the junior high class could meet in the teacher's van. (It was too cool to meet outside.)

The van worked fine until the class grew to 13 students; then it began getting crowded. And when the class hit 17, there was nothing to do but move to the only spot available in the church building — the stage, a less than desirable location.

Thursday evening the junior high teacher tried to think of somewhere else her class could meet for the last day. Talking it over with her sons, she jokingly asked one of them if they could meet at the restaurant where he worked. They all laughed, but later she began thinking. Maybe they could meet at the McDonald's restaurant located near the church.

Mustering her nerve, she called McDonald's to see what the manager thought of the idea. To her surprise, he told her he would love to help and would reserve a room for the following morning.



When they outgrew the van, they went to McDonald's.

So the final day of the Cheyenne VBS found the junior high class not in a van, not at the church, but at McDonald's. And to top it off, after the lesson the teacher and her assistant treated the students to some McDonald's ice cream.

—reported by Janenenne Thomas

From The  Grape Vine

Not many congregations get to witness the marriage of their pastor, but this was the case earlier this year at the Denver, Ind., First Brethren Church when **Pastor Jerry Fike** married Elaine Diana Garman.

Pastor Henry Bates of the Wayne Heights, Pa., Brethren Church will have hip surgery on October 18 at the Hershey, Pa., Medical Center.

Rev. M. Virgil Ingraham and **Rev. James R. Black** are visiting Brethren mission work in India and Malaysia during October.

Pastor Dann Saylor of the First Brethren Church of Columbus was one of the main speakers at the Evangelical Church Alliance Convention in Huntington, Ind., in July.

Don Snell is the new pastor of the North Liberty and Teegarden, Ind., Brethren Churches.

Dan Lawson became pastor of the Valley Brethren Church, Jones Mills, Pa., in mid-September.

Robert Keplinger becomes pastor of the Linwood, Md., Brethren Church in October.

Don Peters becomes pastor of the Tiosa, Ind., Brethren Church October 7.

Keith Hensley has resigned at Hickory, N.C., to become pastor at Pleasant View (Vandergrift, Pa.) in early October. **Robert Payne** has resigned at Meyersdale and accepted a call to Hickory, beginning in mid-November. **W. St. Clair Benshoff** will serve as interim pastor at Hickory.

Eugene Beekley will serve as interim pastor at Fort Scott, Kans., beginning in October.

The **Cameron, W. Va., Brethren Church** held a "Missionary Sunday" on September 16 with Rev. M. Virgil Ingraham presenting the missions challenge.

Coming Events

Midwest District Conference will be held October 11-13 at the Falls City, Nebr., Brethren Church.

The **Mulvane, Kans., Brethren Church** will celebrate its centennial on October 14 with a fellowship meal at noon followed by a program in the afternoon.

The **Louisville, Ohio, First Brethren Church** will have a "Centennial Homecoming Celebration" on October 14 with a worship service at 10 a.m. and a fellowship dinner to follow.

Indiana District Rally will be held at Manchester College, North Manchester, Ind., on October 21. This District Talent Night will feature a district children's choir singing "Down by the Creekbank."

The **Columbus, Ohio, First Brethren Church** will hold renewal services at 7 p.m. October 21-26, with Chaplain Ralph Wiley of the Marion Correctional Institute speaking.

Weddings

Suzanne LeMaster to **Scott Amstutz**, September 8, in Ft. Wayne, Ind. Bride a member of the Loree Brethren Church.

Sherri Morris to **Francis Girard**, September 1, the first service in the new sanctuary of the Louisville Brethren Bible Church; Charles Lowmaster, pastor, officiating. Bride a member of the Louisville Brethren Bible Church.

Virginia Wilczewski to **Ted Coon**, August 26, at the North Manchester First Brethren Church; Rev. Woodrow Immel and Rev. Paul Borg officiating. Bride a member of the North Manchester First Brethren Church.

Cheryl Logan to **Rick Jones**, August 25, at the Bethlehem Brethren Church; Pat Velanzon, pastor, officiating. Bride a member of the Bethlehem Brethren Church.

Cynthia Anne Hoover to **Michael Jon Pyle**, August 18, in Wabash, Ind.; Rev. Archie Nevins and Rev. Woodrow Immel officiating. Bride a member of the North Manchester First Brethren Church.

In Memory

Dart F. Fogel, 93, September 1. Longtime member of the Milledgeville Brethren Church. Services by George Solomon, pastor. Mr. Fogel was chairman of the building committee when the church was rebuilt after a fire in 1937.

Laura Belle Haugh, 94, May 28. Member for 46 years and deaconess of the Milledgeville Brethren Church. Services by George Solomon, pastor. Mrs. Haugh was the oldest member of the Milledgeville Church at the time of her death.

Goldenaires

Mr. and Mrs. Weldon Worl, 50th, August 11. Members of the Loree Brethren Church.

Membership Growth

Milledgeville: 4 by baptism
St. Luke: 8 by baptism, 1 by transfer
Waterloo: 2 by baptism, 5 by transfer
Cheyenne: 11 by baptism, 2 by transfer

Letter to the Editor

I am prompted to respond to Charles Ankney's article in [the] September issue. In faithfulness I must do so! . . .

I have to admit that I found my brother Ankney's position rather refreshing. I, too, am a plant not indigenous to Brethren soil . . . .

Despite this sympathetic beginning, however, I found myself disagreeing with Pastor Ankney's central tenet, that the key to the Brethren problem lies in improving the "Tc" [total commitments] statistic. The low "Tc" statistic is a key **indicator** of the problem, but only an indicator, and to make disciples is one **of** our Lord's commandments to us, but not His one commandment. If it may be said that He gave us ONE COMMANDMENT, it is that we love one another as He loves. If it may be said that He told us to do ONE THING, it is the thing Mary did: lose ourselves in the love of Him. . . .

The key to our problem in The Brethren Church today is **complacency**. We're catching on to that, and it is surely by His own inspiration that we have made corporate appeal for the solution, revival. We will receive our prayer! . . . It is not so much what we are or are not doing, but complacency (pride!) with what we are **being**, that is the trouble. It is not good works but the Spirit of God within good works that lights the world. We have forgotten that within our flesh dwelleth no good thing, that if any good thing comes forth from us it is because the One Who lives still condescends to walk in our walk, as we give Him room. . . .

When we permit ourselves to be restored to a recognition of our wretchedness apart from His life and of our never-ending need of His ongoing redemption in us, then He will live gloriously in our midst. Where He lives indeed the multitudes gather of their own accord. So, Pastor Ankney is right. As we enter into the Solution of our trouble, the "Tc" statistic will rise — and the level of our concern for the health of "Brethrenism" will fall. . . .

MARIELLEN HOWELL
Gratiot, Ohio

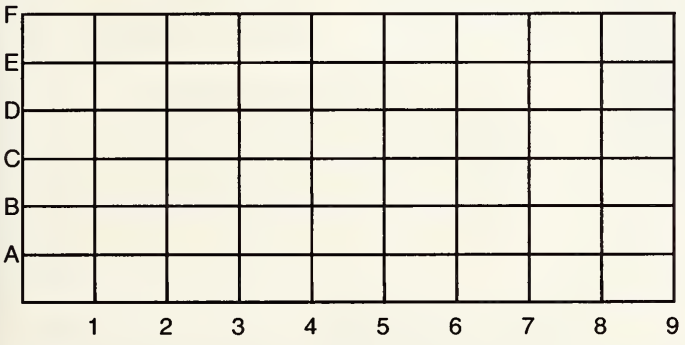
Matthew 19:14

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."



The fish is a symbol that was used by Christians many years ago. To unbelievers, a fish drawn on the wall of a house showed them that a funeral dinner was being held in the house. But when a Christian home had a fish drawn on its wall, other Christians knew that the Lord's Supper (Communion) would be eaten there that night in secret. The letters of the Greek word for fish, I-Ch-Th-U-S (*say Ik-thoos*) are the same as the first letters in the Greek words for Jesus-Christ-God's-Son-Savior.

Follow the clues to draw a picture. Each clue has a number and a letter. Find the line with that number and the line with that letter, then put a dot where these lines come together. Connect the dots in the order you make them. (The first two are done for you.) You may color the picture when you have finished it.



Clues

1. 1,C
2. 2,D
3. 3,E
4. 4,E
5. 5,E
6. 6,D
7. 7,C
8. 8,D
9. 8,C
10. 8,B
11. 7,C
12. 6,B
13. 5,A
14. 4,A
15. 3,A
16. 2,B
17. 1,C

NAME CONTEST

Kids, here is a page just for you. It is being prepared each month by Mrs. Jane Solomon, a teacher and pastor's wife from Elkhart, Ind.

But there is one thing wrong with the page. It needs a name. And we would like you to help us give it one. So think up a good name for this page and send it, along with your name, age, address, and the Brethren church you attend, to Children's Page, 524 College Ave., Ashland, OH 44805. We will send a prize to everyone who enters and $10 to the person who sends the winning name.

To enter you must be in grade 1 through 6 in school and attend a Brethren church. Send in only one name, and mail it by November 24. If the winning name is sent in by more than one child, the $10 prize will be divided. (Children of Brethren Publishing Company employees and Board members are not eligible to enter.)

Jesus used fish in his teaching. He used them to teach the people He loved. Use the code at the bottom of the page to find Jesus' message.

12 3 24 24 3 19 26 10

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2 1 8 18 19 18 24 24

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26 2 22 10 23 3 15

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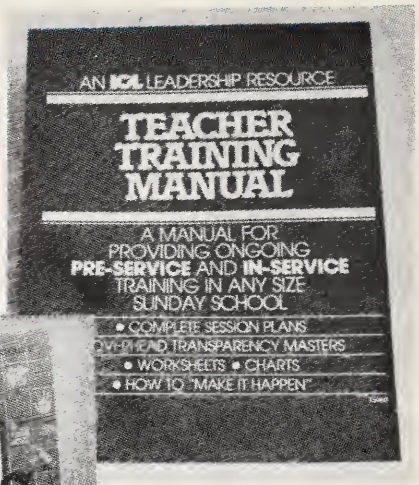
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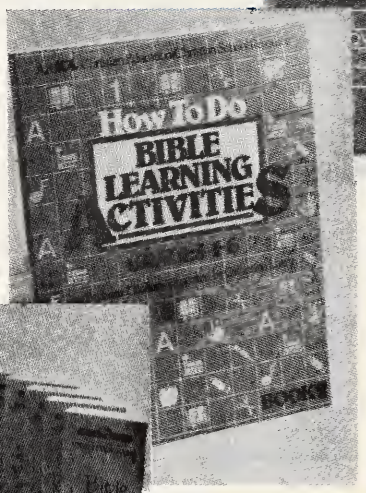
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Use this code to find Jesus' message.

1. N
2. A
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4. B
5. P
6. C
7. Q
8. D
9. R
10. E
11. S
12. F
13. T
14. G
15. U
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20. J
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24. L
25. Z
26. M

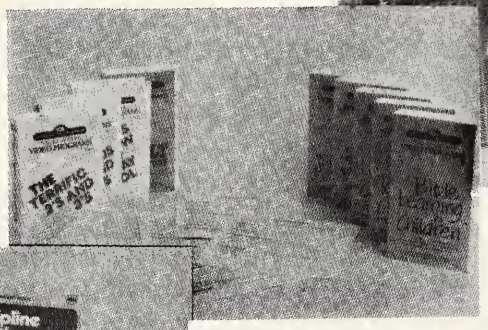
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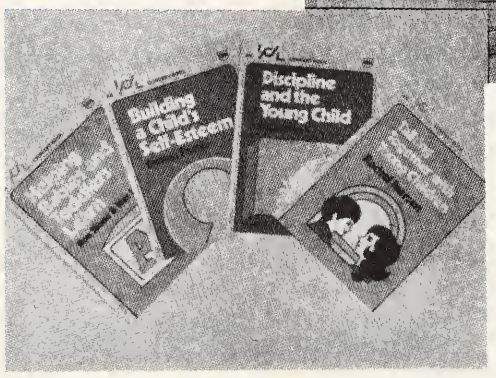




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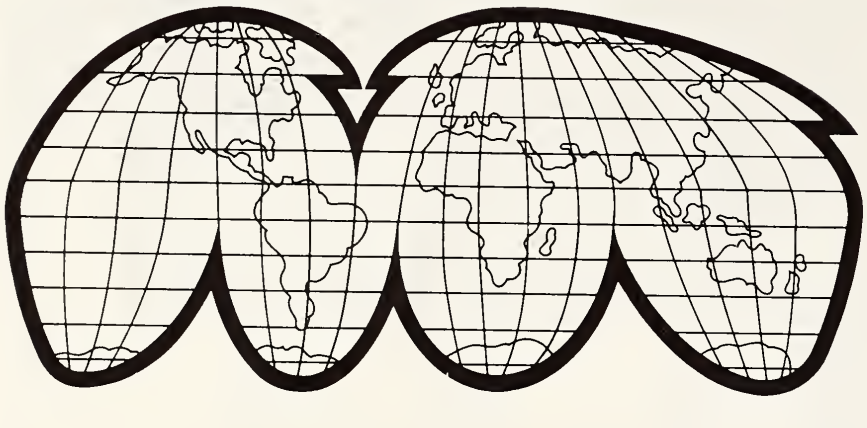
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THE BRETHREN
Evangelist
November 1984



GIVE THANKS UNTO THE LORD

Developing a Global Vision



by John Maust

Whose Culture Is Shocked?

WE usually hear about culture shock as it pertains to missionaries.

The phenomenon occurs when the missionary gets heartburn from exotic foods, confused by new social values, or lost in the bureaucracy, and feels like shouting, "I can't take it anymore."

But what about those unsuspecting souls we missionaries descend upon from our DC-10's and 747's? Through their contact with us, what kind of culture shock do *they* experience?

How would we react?

Lately, I've tried to put myself in the place of the nationals by imagining how we might react as North American Christians under similar conditions.

Picture a foreign missionary coming to work in your local church. He seems nice enough. But when he preaches, oh, how he mutilates the English language! You feel embarrassment for him as he lurches over words like a dump truck through a chuckhole. You hope the first-time visitors don't get so turned off that they never come back.

Maybe the poor fellow would speak better if he spent more time with us. But during holidays and other important social times, he tends to be with family or fellow expatriates who speak his language.

You respect him for having left home to serve God, but you sometimes resent the way he imposes his culture's worship style upon your own. You can't really open up to him because though well-intentioned, he still doesn't understand where you're coming from — either culturally, emotionally, or spiritually. How long will it take him (or her)?

By now, you're probably feeling a unique kind of missionary "burden!"

This uncomfortable situation does occur, especially where foreign missionaries are serving in established churches. I see it on occasion in Latin America. Sometimes the Latin American believers have a richer educational and cultural background than the missionary, and possibly an equal knowledge of Scripture and a greater love for the Lord. The potential for tension is obvious. Yet I have often marveled at the patience of Latin believers who accept foreign workers like me — language bloopers and all!

Should missionaries go home?

I'm *not* saying, "Missionaries, go home." We need more cross-cultural workers in order that individuals of every racial, ethnic, and people group may hear the gospel in a way they understand.

There also is a continuing need for missionaries who will serve national churches in a support role. Those workers with technical skills (media technicians, theology professors, health care specialists, etc.) are especially in demand by the churches in developing nations.

In fact, I envision even more cross-cultural contact in the future between foreign Christian workers and national believers. The new communications technology and modern aircraft are bringing the world's Christian community into closer contact. We have tremendous potential for working together to meet the world's spiritual and physical needs by pooling and sharing our personnel and economic resources.

For instance, why couldn't Latin missionaries come to the U.S. to evangelize its growing Spanish population?* Or how about Taiwanese Chinese fanning out to share Christ with their non-Christian expatriates found in most of the world's major cities? And I think we U.S. evangelicals could learn plenty from a South Korean missionary: thousands of Korean believers rise daily for 4:30 a.m. prayer meetings in their churches.

What kind of missionaries?

Cross-cultural Christian ministry can be highly enriching as well as edifying. But as workers go out, let them exhibit at least these characteristics: (1) the desire to master the host country's language and know its culture; (2) the attitude of servant and learner; (3) a good sense of humor, which enables them to laugh at themselves.

Most important, the cross-cultural worker needs a clear sense of God's leading and a life exuding His love. I've heard missionaries preach in horrible Spanish, but their love for the people was so evident that they communicated nonetheless and were loved right back.

So, as you pray your missionaries through their early days of cultural adjustment, you might also remember the people they serve. Culture "shocks" both ways. [†]

**This is actually the case in Brethren Hispanic work in California, where Vidal Juarez, pastor of the new church at Monrovia, is a Bolivian national.*

THE BRETHREN Evangelist

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THE BRETHREN EVANGELIST
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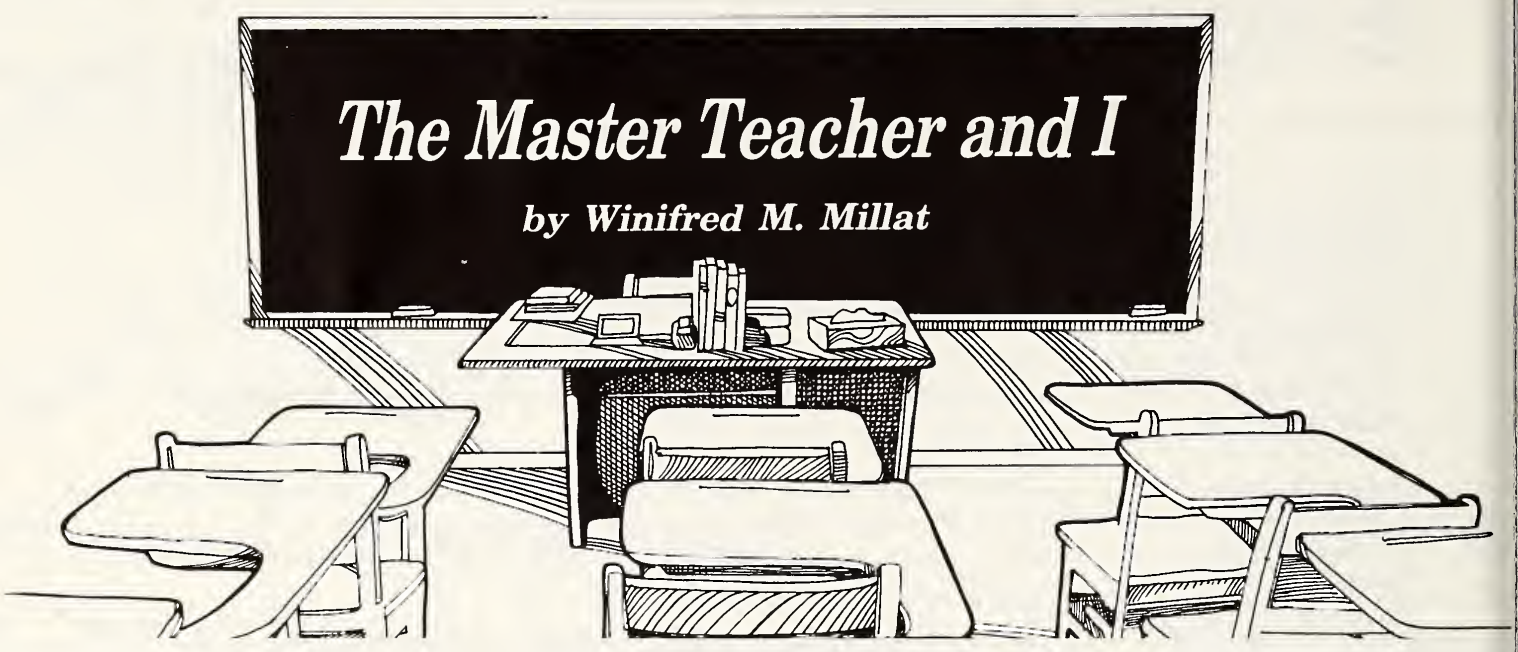
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Second place article in the EVANGELIST writing contest.

The Master Teacher and I

by Winifred M. Millat



IN the worst of times and the best of times, I have loved teaching. It has always been far more than a career or profession to me. It is a high calling, a special skill, and a profound hope for humanity.

I know that I am on a "special assignment" given from the Lord, and I must not disappoint Him. I will teach somehow, somewhere, someone until the day of my graduation into a school of eternal learning, achieving, and becoming.

When the public schools of my community began the policy of desegregation in 1976, I faced the greatest and most unpredictable challenge of my life. Many experienced and excellent teachers were not willing to struggle in such adverse and dangerous conditions. They left, but I could not, and would not. Personal interests and desire for an utterly new challenge, financial needs, and an innate curiosity compelled me to stay.

To survive or not to survive was the question. I felt like a social astronaut suddenly shot out of an old, familiar world into a new age for which I was not prepared. Yet, I must meet this change and meet it well, for that is the Christian way. I could not deny it, resist it, isolate myself from it, nor stop it. But it could stop me, immobilize me, and annul my contribution to life and to my age.

In an age of the liberation of people's feelings, of confusion, hatred, and violence, I must teach students tolerance and respect for others. I must help them to discover the wonder of their own minds, the dreams of their hearts.

I could also have severe discipline problems, though that had never been a problem for me. I knew my past. I knew me then. But there was real danger that I might become involved in a learning situation for which I was in no way prepared. My wisdom would lie in knowing what it was like to successfully cope with the unknown. I had a serious and almost impossible situation.

To whom should I turn? The Master Teacher Himself would guide me, inspire me, direct my thoughts and my words and prepare a table for me in the midst of my enemies. Yes, He would be my Teacher and my Strength, and I would be His student. I would put on the full armor of God, and I would stand. I should not want for anything. Thus I began the most exciting, grueling teaching adventure of my life.

In the incident of the Woman at the Well, He taught me many things. Instinctively, I knew that I must cultivate an openness of response to my students like unto the Lord's. We teachers call it empathy. My black students called it "soul."

In the beginning, Fredrick Curtis asked me one day, "Miz [short for 'miserable,' no doubt]; Miz Morris [they never called me Mrs. Morrison]; Miz Morris, do you-all like black?"*

Help, Help! If I said a sugary sweet "yes," he would never trust me again. If I put him off, I would

(*continued on page 7*)

*Mrs. Morrison, a widow, has remarried since this event took place.



Mrs. Millat lives in Dayton, Ohio. She retired from public school teaching in 1981, but continues to teach English to Asiatic children on a volunteer basis in the Kettering Schools.

She is a member of the Dayton Hillcrest Brethren Church, where she serves as a deaconess and teaches an adult Sunday school class.

She also loves to write. She says that she writes long notes to friends ill or well; letters to newspapers; and poems, articles, and short stories for magazines and especially for her grandchildren.



Do We Really Care?

by George W. Solomon

IF YOU lived beside a river and saw one of your neighbors being swept away by a rushing current, would you care enough to try to rescue him or to get him help?

If you lived near a busy highway and saw a small child from your neighborhood wander into the traffic, would you care enough to attempt to save that child's life?

I suspect that in either of these hypothetical situations, most of us would try to do something.

A greater danger

Yet there are people in each of our communities who are facing a danger greater than physical death. They are dying in sin! There are people in our communities who are in daily danger of plunging into an eternal hell. And as Christians, we have the means to rescue them — to save them from this eternal tragedy. We often talk about the need to do so in our Sunday school classes. We discuss ways of doing so in our evangelism committee meetings. But most of us do nothing to effect their rescue. Do we care? Do we really care?

In Jesus' story about the Good Samaritan, I suspect that if someone had questioned the priest and the Levite, they would have said that they cared about hurting people — that caring was their business. But if they really cared, they would have gone to the aid of the beaten, dying man and would have done what they could to help him.

Rev. Solomon is pastor of the Milledgeville, Illinois, Brethren Church and chairman of the General Conference Evangelism Committee.

The Good Samaritan cared; he really cared! How do I know? Because he did what he could to help the dying man. He even transported the man to an inn where he could rest and receive better care than could be given by the roadside.

Likewise, I believe that if we really care about people who have become victims of Satan's brutal attacks and have been left to die in their sin, we will go to them and do what we can. We will also try to get them to a place (Christ's church) where they can receive additional spiritual care and nurture.

"If you have a friend who is in need of food and clothing, and you say to him, 'Well, good-bye and God bless you; stay warm and eat hearty,' and then don't give him clothes or food, what good does that do?" (James 2:15, *TLB*).

Let me paraphrase this verse: "If you have a friend or neighbor who is in need of spiritual help and salvation, and you say to him, 'Well, good-bye and God bless you,' and then don't share with him the Good News about Jesus Christ and the way of salvation, what good does that do?"

A need for action

"But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22, *KJV*).

I think that we Brethren *believe* that we really care. We *believe* that we are concerned about lost souls because we talk about their lostness, we talk about evangelism, and we establish an evangelism committee. But unless we **do** something about winning the lost — unless we **go** to them and share the Good News that Christ died for them and that they can find new, abundant life in Him — we are only deceiving ourselves. We can talk about God's love for the lost; we can say we love the lost; but until that love finds expression in **doing**, we are only deceiving ourselves. True love for the lost — real concern for their souls — will result in **action**.

I believe the major hindrance to effective evangelism in The Brethren Church isn't that we don't know how. We have had a lot of "how-to" seminars. The major problem is that we really don't care enough.

The bottom line

Most of us offer a lot of excuses. We are too busy. We don't know how or what to say. We don't know how non-Christians will respond. But I believe the bottom line is that we have not had a heart for evangelism in our church.

What it really boils down to, then, is that we need to develop a heart for evangelism as a church. As individuals, we must love and care for lost persons enough to do something about their lostness.

I pray as we begin our second century that we will do more than talk about the needs of lost souls; that we will do more than appoint an evangelism committee. I pray that we will learn to really care for people lost in sin. Then we will **go** out and **do** something to effect their rescue! [†]

THE PASSING OF THE PIONEERS

Laura Grossnickle Hedrick



by Jerry and Julia Ann Flora

AS The Brethren Church begins to live into its second century, we look, of course, to the future. Like a rocket probing outer space, we are moving into the unknown. But the direction of our journey, like the rocket's, is determined by the way we have come. One way to see where we are heading, therefore, is to examine where we have been.

Fifty years ago some of the Progressive Brethren pioneers were passing from the scene; 1933, 1934, and 1935 witnessed the deaths of several significant early Brethren leaders. One of these was a woman responsible in part for today's Woman's Missionary Society: Laura E. N. Grossnickle Hedrick.

Laura Grossnickle was born March 30, 1858, in the village of Mapleville, Maryland, about midway between Boonsboro and Smithsburg. Her parents gave her a good moral upbringing, but were not church members at that time.

Laura's conversion

When ten years old, Laura became deeply convicted of sin while attending a United Brethren revival. Returning home from school one day, she passed the country church where the meetings were held. She slipped inside, knelt at the altar, and asked God to forgive her sins for Christ's sake and make her His child. She revealed her decision four years later and was baptized at the age of fourteen in October 1872.

At seventeen she began to teach school, continuing to do so until 1888, when she was thirty years old. She became the first woman in Washington County, Maryland, to hold a first grade and first-class teaching certificate. She also was a charter member of the Mapleville (Progressive) Brethren Church, organized in 1882 in the same building where she had pledged her life to Christ. It was located about four miles from the present St. James Brethren Church.

She felt drawn to missionary work but did not pursue it, thinking herself unqualified. As she continued to seek God's will for her life, the Sisters' Society of Christian Endeavor (predecessor of WMS) called her to the ministry. She did not accept at first, but finally concluded that this must be God's answer to her search. She did some preaching, first at Mapleville in November 1889, then for several months in Ohio, Indiana, and Iowa.

When her home church hesitated to ordain her, the Ohio District Conference did so in June 1891. She then became pastor at Fairview, Indiana, near South Bend, where she served for more than three years, working also at a mission point in New Troy, Michigan.

Abilities recognized

During these years her abilities became increasingly known. She was invited to preach the Tuesday evening sermon for the 1892 General Conference at Warsaw, Indiana. Three days later, at the Friday morning session, she delivered an address on "Woman's Work in the Church." "Is it not to woman as to man," she asked, "that the preacher says, 'Whatsoever thy hand findeth to do, do it with thy might'? One in Christ Jesus, ours is a common cause with the brethren, ours a common work with them."

The assembly responded to her challenge by passing a major piece of legislation: "Resolved: That this National Convention extends to the sisters all privileges which the brethren claim for themselves." Afterward, *The Brethren Annual* reprinted her entire address.

Six weeks later Miss Grossnickle spoke to the Illiokota District Conference at Lanark, Illinois. Her subject this time was "How Shall the Brethren Church Attain a Higher Standard of Spirituality?" The next spring she was asked to preach to the Indiana ministers at their state meeting at Mexico, Indiana. They scheduled her to speak a second time at their meeting in December. And throughout 1892-93 she served as secretary on the National Ministerial Association's board of governors.

Promoting S.S.C.E.

She also became active in promoting the Sisters' Society of Christian Endeavor (S.S.C.E.). The young organization was struggling to unite the women of the church for the cause of evangelism by financing ministerial training at Ashland Col-

---

Dr. and Mrs. Flora are members of the Ashland Park Street Brethren Church. Dr. Flora is professor of New Testament and Theology at Ashland Theological Seminary.

"Laura Grossnickle Hedrick challenged and inspired all who knew her. The present-day WMS is in part a living memorial to her talented, energetic leadership."

lege. After she wrote a stirring challenge to the women in THE BRETHREN EVANGELIST, the S.S.C.E. in 1894 elected her its third president. The founding president had been her colleague, Rev. Mary Sterling of Masontown, Pennsylvania (1887-92), and the second, Mrs. Etta Harrison, who had chosen to resign after two years because of her son's lingering illness and death.

S.S.C.E. field organizer

Knowing of Miss Grossnickle's energetic talents and the needs of the women's work, the Society sent her among the churches for six months as a field organizer. In a whirlwind of travel by railroad and buggy, she visited 77 congregations, 20 existing S.S.C.E. groups, and started 38 new societies. During this period of strenuous activity she preached nearly every night (Saturdays included) and often twice on Sunday. She repeated the process the next year with equally dramatic results.

For four years she led the S.S.C.E. with distinction and missionary zeal. Then in January 1898, at the age of thirty-nine, she married George W. Hedrick, a widower, father, and prominent businessman of Dayton, Virginia. Laura Hedrick stepped down from the presidency of the national women's work and became its secretary. She organized a society at her new home in Dayton and also pastored the Brethren church there for at least four years. A daughter, Arda, was born to the Hedricks, but all was not well, for Mr. Hedrick suffered from chronic asthma.

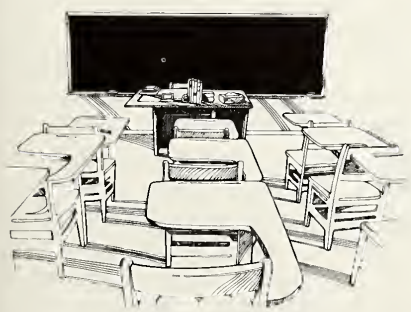
After a train trip to Florida resulted in the purchase of 300 acres of land, the family moved there in 1910, settling at Hallandale, near Fort Lauderdale. George Hedrick had decided to enter the fruit-growing industry.

Mrs. Hedrick, now 52, went into action once more, organizing a union Sunday school which she taught for a number of years. Sometimes she and her husband traveled north for the summer, making Hagerstown, Maryland, their temporary home. In 1925 they transferred their church membership there from Dayton, Virginia. Dr. George C. Carpenter, the Hagerstown pastor, often spoke of the privilege he felt in taking into his congregation the minister who had received him into the Fairview, Indiana, church more than thirty years earlier.

Illness and death

With that happy reunion and the birth of a grandson, the circle of Laura Hedrick's life was nearly complete. After two long years of illness, she died August 7, 1934, at the age of 76. She was buried in her husband's hometown, Dayton, Virginia, where he joined her at rest in 1940. When the WMS celebrated its fiftieth anniversary in 1937, three years after her death, she was singled out for special recognition. In 1957 THE BRETHREN EVANGELIST published a major two-part article about her life and work — the only woman to be so honored.

Laura Grossnickle Hedrick challenged and inspired all who knew her. The present-day WMS is in part a living memorial to her talented, energetic leadership. When she died 50 years ago, The Brethren Church knew the passing of a pioneer. [†]



The Master Teacher and I

(*continued from page 4*)

lose him. What should I say? The Lord had a sense of humor. Was this the time for that? I'd try it.

"I hate black, Fredrick Curtis." I paused, looked directly into his shocked face, and continued, "But on you, it looks real good!"

Fredrick Curtis' expression turned to delight, to understanding, and he laughed as only a black student can laugh, with utter abandon, freedom, and joy.

"Miz Morris, Baby, you got 'soul.' "

I should have reprimanded him for calling me "Baby." But no one had called me that for so long. It was really rather nice.

Since Color was the big issue at that time just as Jesus' Jewishness had been, I decided to teach first the unit on "Color." It was a huge success for the Lord and me. Out of it came this poem, written by a white student, Brenda.

Black is the color of a moonless night,
Black is the color when you turn off the light.
Black gives the feeling of being alone,
Black sounds to me like a terrible groan.
Black is beautiful, yet, it deceives,
Just like witches on Halloween eve.
Black is my color; it makes me spark,
Shouldn't black be your color, or is it too dark?

Now I began a long and arduous Bible study of every encounter Jesus had with people along the way. I tried to apply His psychology, His wisdom, His compassion, His love in my words, deeds, and actions. It was not always easy, nor successful. My humanity got in the way at times. Frightening situations developed off and on, but "we" persevered. I became a better teacher and my students better people.

The year 1976 will live in my memory forever. It was the year the Lord and I taught class together. [†]



FACING TODAY'S ISSUES



Brethren and Abortion

by James F. Black

I AM told that most people in The Brethren Church would not debate whether abortion is right or wrong. I am told most believe abortion is wrong, but that the issue is whether or not as Christians we should be actively involved in the pro-life movement. I must begin by saying I believe abortion is wrong in all cases except where the **life** of the mother is in danger. In my opinion all other exceptions do not stand.

Why should The Brethren Church actively battle abortion? I can think of at least four reasons, which I would like to touch on briefly.

First, the Bible mandates it. It is true that we cannot find the word "abortion" in the Bible. Nevertheless, life is mentioned throughout God's word. Life is a gift from God (Ps. 127:3). It is His to give and His to take away (Job 1:21).

Psalm 139 is an account of David's praise to the Creator of life. This psalm clearly teaches that God is the Author of Life in a dynamic way: "you knit me together in my mother's womb" (139:13, *NIV*). Psalm 139 also teaches us that the unborn child is a human being, made in God's image.

Curt Young, in *The Least of These*, sees David drawing a parallel between his own development in the womb and Adam's creation from dust. Verse 15 says, "When I was woven together in the depths of the earth . . . ." The poetic allusion looks back to Genesis 2:7. As Adam was specially created by God, so was David, so were you, so was I, and so were 16 million unborn children aborted between 1973 and 1984. The term translated "unformed body" in verse 16 (*NIV*) is a noun derivative of a verb meaning "to roll up," referring to the earliest stage of development, when David appeared to be no more than a shapeless "blob." God knew better, though, and gazed upon David long before his birth.

Space does not permit me to detail other passages, but you may want to look at Genesis 1:26, 27; 4:1; 9:6; Exodus 20:13; Job 3:3; Psalm 51; Jeremiah 1; Luke 1; and Galatians 1:15. No Scripture passage says, "Thou shalt fight against abortion politically," but Paul does tell us in Romans 1:28-32 that it is just as wrong to approve of these sinful acts as it is to practice them. We cannot sit back passively and let 4,000 children die daily by abortion. It won't stop unless we speak up.

A second reason for supporting the pro-life movement is that legalized abortion feeds itself. Permissive abortion laws only encourage permissive sex. Ever since Planned Parenthood was allowed into the classrooms, sex has been on the rise among teens. Of those obtaining abortions in 1980, 30% were under the age of 20 and 79% were unmarried. It is no surprise that Planned Parenthood runs abortion clinics around the country. They teach our young people to experiment and then provide the services (at a price) to take care of any "mistakes." (It may be helpful to know at this time of year that a good percentage of funds from United Way go to sup-

Mr. Black became pastor of the Gretna Brethren Church near Bellefontaine, Ohio, in August. Prior to that he managed The Carpenter's Shop (the Brethren bookstore) in Ashland, Ohio. While living in Ashland, he helped to organize the Ashland County Right to Life group and served as its first president.

How One Brethren Church Is Opposing Abortion

Since many of the issues to be dealt with in this column are matters of importance to the General Conference Social Concerns Committee, this committee is seeking to coordinate efforts with the EVANGELIST by presenting reports from churches of ways in which they are actively dealing with these issues.

One church that is involved in opposing abortion is the First Brethren Church of Hagerstown, Md. The following is a report by Pastor Harold E. Barnett of some of the anti-abortion activities of his congregation.

We have an active Pro-Life group in Hagerstown. Members demonstrate weekly on the sidewalk in front of the abortion clinic recently established here. One of our deaconesses serves as vice-president of the Pro-Life group and keeps our church informed of activities and developments in the Right to Life area.

Some of our members, including myself as pastor, participate in some of the demonstrations in front of the clinic. We have a special candlelight prayer vigil there on the anniversary of the legalization of abortion on demand by the Supreme Court. We pass out literature and information from the group to our church members in an attempt to keep them informed of "the horrors of this holocaust." As pastor, I preach on the topic occasionally.

There are two other groups in Hagerstown that work for the Right to Life of the unborn. They are Concerned Citizens and Concerned Women of America. They have been primarily serving an educational function, but are becoming more active.

If your church is also involved in opposing abortion and has tried other approaches than those mentioned above, you are encouraged to share a report of your activities with the EVANGELIST and also with Social Concerns Committee member Rev. Steve Barber (69988 U.S. 31, Lakeville, IN 46536).

port Planned Parenthood.)

A third reason we should battle abortion is because it is merely a stepping stone to more deaths. C. Everett Koop, U.S. Surgeon General, has stated, "As we began to kill 1.5 million unborn babies a year, the value of life went down. Then parents began to say about their handicapped newborn, 'If we had known this three months ago, we could have killed it. Why can't we kill it now?'" Koop goes on to say that once the Supreme Court assumed that a fetus is not a person, doctors began to call newborn infants "fetuses ex-utero." So now our euphemistic language takes personhood away from the newborn infant.

In the book *Infanticide and the Handicapped Newborn*, John A. Robertson states that "Withholding necessary medical care from defective newborns in order to cause death is a common practice in many medical centers today across the United States" (p. 17). We only hear of the occasional "Infant Doe" in the newspapers, but most estimates are that 2,000 or more cases of infanticide occur yearly in the United States alone! Beginning in 1973, the year of the Supreme Court ruling on abortion, 43 infants were permitted to die by withholding treatment during a 30-month period at Yale-New Haven Hospital's intensive care nursery (*Newsweek*, Nov. 12, 1973, p. 70).

Why should we actively battle abortion? Because it has already extended to include the newborn infant that "nobody wants." Abortion seems to be the norm. Infanticide is present, whether we acknowledge it or not.

A fourth reason to battle abortion is a selfish one: you may be next! Dr. William Gaylin, a professor of psychiatry and law at Columbia University, told a conference of the American Association of University Women: "It used to be easy to know what we wanted for our children, and now the best for our children might mean deciding which ones to kill. We've always wanted the best for our grandparents, and now that might mean killing them."

Only one man's view, you say. Unfortunately not. Many people today in law, medicine, and politics are calling for legalized euthanasia, mandatory death ages, and so on. Horror stories, you say. Yes, but true stories. Some have said that there have always been and will always be "crazy proposals from some quarters," but it is only when they are accepted that we must fear. I disagree. It is when they are proposed that we must fear. By waiting for them to be accepted, we only wait our turn to die. We must actively fight them now, before they swallow us up.

There are many more reasons to fight abortion. If I had the time and space to write about them, I would. But these four are reason enough to take a stance against abortion and to make sure you are heard. Cry out for those who cannot. [†]

Letters

Christians and Voting

The article "Why Should Christians Vote?" by Terry Lodico [October, pp. 8-9] does not represent the historic Brethren point of view.

What Bro. Lodico is suggesting is that we should choose between the lesser of two evils. The scriptures give the Christian a THIRD alternative. The honest conservatives who encourage voting will agree that this is the case (that we choose between the lesser of two evils). (We are not suggesting that Bro. Lodico is not honest.)

It is sad that the majority of those who hold to the name "Brethren" have fallen victim to a civil religion, which was rejected by our forefathers, in place of true Christian discipleship.

We find it very strange that the majority of Christians try to "Christianize" sinners (without the New Birth) and at the same time excuse the sin within the Church.

James M. Hite
Palmyra, Pa.

An Effective, Growing Church

Congratulations [to Rev. Charles F. Ankney] on an outstanding contribution to the September issue of The Brethren Evangelist [pp. 8-9]. It is no doubt encouraging to other churches in the denomination to see that it is possible to be an effective, growing church. Your words and example at First Brethren is an important model. Keep up the good work!

W. Charles Arn
Vice-President
Institute for American
Church Growth

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. . . perfect for gifting!

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(**NOTE:** In quantities of 10 or more deduct 10% of the total. Allow 2 weeks for shipping of the order.)

Opportunities For Better Understanding

Dialogue at General Conference

Suppose I am walking down the street and see a burly man beating a little girl to death. I plead with him to stop. If he won't, what does love mean? Love means I stop him any way I can, including hitting him. If I desert the little girl to the bully, I have deserted the true meaning of Christian love and responsibility to my neighbor . . . .

—Francis Schaeffer, writing in *Moody Monthly*

[To kill an attacker] would take away from him any possibility of repentance and faith. I would be doing this in order to save from death someone who . . . is "ready to meet her Maker." To keep out of heaven temporarily someone who wants to go there ultimately anyway, I would consign to hell immediately someone whom I am in the world to save.

—John Howard Yoder, writing about a hypothetical attack on his wife in *What Would You Do?*

These two viewpoints, both expressed by committed Christians and yet diametrically opposed, exemplify the dialogue which the Peace Committee hopes to encourage within The Brethren Church on matters of war and peace.

Among the 21 participants in "Some Peace Points of View," a workshop at General Conference in August sponsored by the Peace Committee, were people who espoused each of the above views. Conflicting points of view were considered on several topics, namely: "What About the Soviet Union?" "What If a Violent Person Attacked a Loved One?" "Can a Christian Participate in War?" "Can Nuclear Weapons be Morally Justified?" "Space-Based Defense (High Frontier)," and "Biblical Prophecy and War."

Because few other issues arouse such deeply-felt beliefs, the sparks often fly in such discussions. However, the workshop at Conference was marked not by sparks but by friendly, serious discussion. Ronald Sider has stated that "Apart from the question of eternal salvation, there is no issue as important as the nuclear arms race. Nor perhaps is any other issue as potentially divisive for us evangelicals. Evangelical discussion of the nuclear arms race will test our ability to love and trust, to listen and not distort each other's words even though we have deep disagreement."

If we are to come to any agreement on matters of war and peace, we will first have to listen to and understand those who disagree with us. The Peace Committee hopes to encourage such discussion and promote love for one another as we seek to obey the Lord and be governed by Scripture in all areas of life.

Study Jefferson Resolve

During this 1984-85 Conference year, Brethren are encouraged to examine, discuss, and respond to the "Jefferson Resolve For Peace" printed in the June 1984 BRETHREN EVANGELIST (pp. 22-23).

The Jefferson Brethren Church (Goshen, Indiana), under the direction of its Social Concerns Committee, devoted several Sunday evenings last year to the development of this statement. What do you think about it? What parts can you affirm? Where do you disagree? What was omitted that should be there?

Perhaps your church could sponsor a series of discussions on that document in the next few months. Then please send your conclusions to the Peace Committee (address below). Or your personal comments would be welcome at any time. Let us hear from you.

Attend World Peace Academy

On the first weekend of *every month* (Friday evening to Sunday noon) the Brethren World Peace Academy sponsors "Citizenship Conferences" for men and women 17 to 21 years old.

Topics discussed are: "Beliefs about Peace and War," "Privileges and Responsibilities of Citizenship," "Preparing for Registration and Possible Draft," "Process of Decision-Making," "Creative Citizenship for a World Without War," "Preparing and Planning for Peacemaking."

Local churches or individuals are encouraged to provide scholarships for their young people. For details, write directly to Brethren World Peace Academy, Box 188, New Windsor, MD 21776.

Purchase Peace Kit

The Brethren Peace Committee has assembled a **Peacemaking Resource Kit** for your study and use. The more than 100 pieces of literature from 20 organizations (plus reprints from many other authors) present a broad spectrum of Christian views about war and peace issues. The purpose of the kit is to enlarge our knowledge and understanding of these issues so that we may reach wise conclusions in determining God's will for us individually and as a church. Forty-five were sold at General Conference. A good start.

Make your check for $7.25 (includes postage and handling) payable to "The Brethren Church" and send it to the address below. [†]

Compiled by Jeff Weidenhamer and Phil Lersch of the Brethren Peace Committee, 6301 56th Avenue, N., St. Petersburg, FL 33709.



New Word
(part two)*

Eighth in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church. Please feel free to make copies of these lessons to use in discipling new Christians.

A Bible is as necessary to a Christian as a rifle is to a soldier. Without each, both are helpless before the enemy. The Bible is the Christian's weapon against a hostile and unbelieving world. With it, the Christian is given means for survival and an authoritative message for converting the lost. This study is designed to give you very basic knowledge in the use of your Bible. You will need a Bible containing both the Old and New Testaments.

1. Bibles: recommended translations.

   a) Revised Standard Version (RSV)
   b) New American Standard Bible (NASB)
   c) New International Version (NIV)
   d) Today's English Version (TEV)
      (also known as Good News for Modern Man)

   Bibles may be found in just about any bookstore. They range in price from $4 – $60 and come in book bindings of leather to paperback. A hard-bound Bible in the $12 – $15 range is sufficient for most people. If you go to a Bible bookstore, they will take the time to explain the differences and advantages of different translations.

   Remember this: no matter which kind of Bible you have, it is the authoritative Word of God. Wording may vary but the message is the same.

2. Exploring your Bible:

   a) Open your Bible to the front and find the table of contents. This will have the listings of the books and divisions of your Bible. Below, write the names of the two main divisions of the Bible and the number of books found in each.

   _____ _____

   _____ _____

   b) At first you will need to find the books in your Bible by page number. As you grow used to it, you will discover that you can turn right to any book you want. For practice, find the books of Hosea, Ezra, and II John in the Bible. Write below the Testament and page number where they are found.

   Hosea – _____ _____

   Ezra – _____ _____

   II John – _____ _____

   c) A practical hint: to help you get a feel for your Bible in locating something, the Book of Psalms is just about in the center of most Bibles.

3. Bible Notation:

   a) The Bible is divided into Testaments, books, chapters, and verses. To find something quickly, you need to know how to read Bible notation. Below is an example and explanation.

   II Corinthians 5:17
   "II" = the 2nd of the books of Corinthians
   "Corinthians" = the name of the book
   "5" = the chapter number
   "17" = the verse number

   b) Find this verse in your Bible and write it out.

   _____

   _____

   _____

   _____

4. Cross References:

   a) Some Bibles have cross references. These are usually found at the sides or bottoms of the pages with some found in the center of double-column pages. Their purpose is to provide you with other Bible verses which may help you more fully understand the meaning of a particular verse.

   b) Here is an example of a cross reference for II Corinthians 5:17.

   17 Therefore if any man is[a] in Christ, he is a[b] new creature; the old things passed away; behold,[c] new things have come.

   The cross reference for this verse might look like this:

   17 *a*.Rom. 16:7 *b*.Gal. 6:15; John 3:3
   c.Eph. 4:24.

   c) For practice, find the second verse under "b." and write it out below.

   _____

   _____

   _____

   _____

5. Concordance:

   a) Some Bibles have a concordance at the back of the book. It is another form of a cross reference, only with words. The words are listed in alphabetical order with a list of verses that contain the word.

This study was meant to be strictly practical. As you do your last study, let it be a beginning of many good hours with the Bible.

*Last month's lesson was incorrectly titled "New Walk (part one)" instead of "New Word (part one)."

HOME MISSIONS 1984-85

Introduction To This Home Missions Section

by James R. Black, Director of Home Missions and Evangelism

THE MINISTRY of Home Missions and Evangelism continues to be an important part of the outreach of The Brethren Church. In addition to planting new churches and working with beginning classes, we are seeking to encourage congregations to become even more effective in evangelizing and discipling. Further, we continue to be involved with Special Ministries and to work with districts and congregations in the strengthening of smaller churches in areas of growth potential.

Included on this page and the following five pages are reports from several mission congregations and new classes. Home Missions personnel are working hard, and they continue to need your prayers and support. Many congregations continually keep the personnel and needs of Home Missions before their people. This is commendable. Thank you. A note of encouragement to the workers is also always welcome.

A final word to share with you.

Effective January 1, 1985, your Home Missions Director will assume the position of Executive Director of the Missionary Board. After many years of faithful and effective service, Rev. M. Virgil Ingraham is retiring as Executive Director. His "shoes will not be filled." This would be an impossible task. I will, however, do my best as God's servant to serve the Missionary Board and The Brethren Church. Again, your prayers are absolutely essential and will be greatly appreciated.



James R. Black

At this time there are no plans to hire a new Home Missions Director. We believe it to be in the best interest of all concerned that I work with both positions at the present time. Schedule adjustments will have to be made, but with the understanding and cooperation of the people involved, the work will continue to go forward as in the past. And, very important, we will continue to serve **you** in any way possible. Please continue to schedule conferences and special missions services as in the past. Rev. Ingraham, Rev. Spencer Gentle, and, perhaps others, will be available for limited assignments.

The task is great. But God is sufficient. To Him be the glory. [†]

An Exciting Year At Smoky Row Brethren Church

by Dale R. Stoffer

THIS has been an exciting and challenging year for Smoky Row Brethren Church. We experienced a "bittersweet" year in 1983, gaining about 30 new people, but losing eight families totaling 26 people, most of whom moved out of the Columbus area.

One wonders what the Lord is trying to tell you when it seems that for every step forward, you end up taking one backward as well. Last year reminded me that individually and as a church we are called to faithfulness; the results (which may not always be judged successful by our human criteria) should be left to God.

We have seen steady growth throughout this year. During the last quarter of 1983 we averaged 43 for worship and 27 for Sunday school. In the first quarter of 1984 the figures were 45 and 29 respectively; in the second quarter they were 54 and 31. We especially praise the Lord that we have lost no families yet this year.

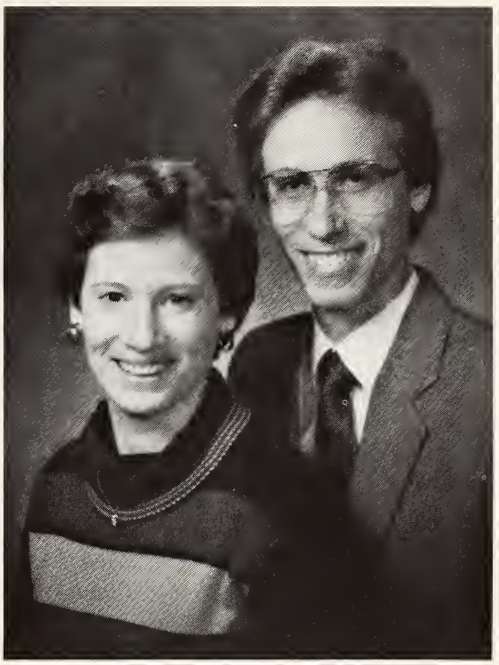
We have had several exciting developments since the beginning of the year. At the Ohio District Conference in March our congregation

(*to bottom of next page*)

Dr. Stoffer is pastor of the Smoky Row Brethren Church, Columbus, Ohio.

Getting Started At Scioto Brethren Fellowship

by Roger Stogsdill



Kim and Roger Stogsdill

WORK is beginning at Scioto Brethren Fellowship (named after the nearby river) in Columbus, Ohio. This is not to say that there has been no work thus far. But that which has taken place to this point has been groundwork — getting to know the area, doing a feasibility study, conducting a survey, and just plain learning the responsibilities of a Home Missions pastor.

Now the actual task of starting a Brethren "class" begins. We hope to begin the new "class" during the later part of September. Thanks to the help of the "Built to Last" Summer Crusader team, we have several prospects to contact. Please pray that the Lord will lead us to people who will be committed to starting a new work in this area.

We have a few advantages over other infant churches. Since part of my time is spent at the Smoky Row Brethren Church learning both what is expected of a Home Missions pastor and what was done there in church planting, we are able to tap into that church as a resource. For example, if the people coming to the Scioto Brethren Fellowship for Bible study wish to worship together before it is feasible for us to do so on our own, they will be able to attend the Smoky Row Brethren Church. They will do so with the understanding that we will eventually begin our own worship services.

The Scioto Brethren Fellowship will also be able to tie into the youth program that is just beginning at the Smoky Row Church. Infant churches are often in need of such a program, but give it low priority because of limited resources. The youth program of the Smoky Row Church will meet this need for us until we are able to begin our own. In all of this we will have to make it clear that there are two bodies functioning in close relationship that will eventually become autonomous.

We certainly need your prayers as we begin to contact people for the start of the new Brethren "class." Ask the Lord to send us some key people who will commit themselves to this work. Pray that we will be in tune with the Lord as we make direction-setting decisions and that we will be given boldness as we meet those for whom Christ died. [†]

Smoky Row (continued)

was recognized as a fully organized Brethren church. (We had earlier unanimously voted for affiliation with the district.)

Especially noteworthy was the response to our vacation Bible school program. The people of our church responded to an appeal to pass out 5,000 doorhangers and to a call for VBS teachers and workers (we had a total of 19 staff from our church). The community also responded: average attendance during the week (including staff) was 100, with 140 at our closing program.

We have been truly grateful to various churches in Ohio who have been aiding us financially in special ways: New Lebanon, Ashland Park Street, and Canton Trinity. We thank these churches for their sacrifices and encourage other churches to follow their lead in investing their resources in Brethren missions programs.

We are especially excited about the coming of Roger and Kim Stogsdill to the Columbus area.



Part of the excitement at Smoky Row this year was this summer's vacation Bible school. Average attendance for the week was 100, with 140 at the closing program.

Roger is working with the Missionary Board in a two-fold capacity. He is splitting his time evenly between working with me at Smoky Row (where he is learning church planting techniques firsthand) and working toward the establishment of a new Brethren class in one of the growing areas of Columbus (see above). We trust that this venture of faith may yield abundant fruit.

We thank all of you for your prayers, cards of encouragement, and financial support. [†]

Extending God's Love At The Carmel Brethren Church

by James Miller

I BELIEVE that The Brethren Church has an essential message for the people of America and around the world. A desire to be true to the biblical blend of faith and lifestyle and a commitment to carrying the Good News of Jesus Christ to a dying and hurting world — these are what make The Brethren Church a vital part of the era in which we live. If we are willing to be God's servants, we have the opportunity to make a great impact on our world.

That is why when God called Ann, Bryan, and me to the Carmel Brethren Church, we were filled with excitement at what God could do through this new work.

Carmel sits in the suburbs of Indianapolis, Ind., the eleventh largest city in the United States. Carmel itself is an area on the grow. New homes are selling at a rate of about 50 per month. Forty-five new homes are to be built in a development right across the street (to the north) from the land The Brethren Church owns in Carmel. More developments are planned for the west and northwest.

This enormous rate of growth provides great potential for the Carmel church, if we can find a way to reach these people with the love God has given us. To accomplish this, we have developed a strategy that includes visiting new home owners in Carmel. Thanks to Diana Conrad, who spends hours writing down names and addresses from deed transfers, we are able to greet these folks by name and welcome them to their new homes. If they aren't attending church anywhere, we invite them to worship with us and give them literature



Carmel is a fast-growing suburb of Indianapolis, Indiana.

that tells who we are, shows where we meet, and emphasizes our friendliness and family-ness.

Another arm of this strategy is advertising — ads that will make the name Brethren an everyday, well-known word, thus relieving any fears about us being a cult. A third arm is simply a renewed emphasis on each of us sharing the love of Jesus with our friends and neighbors. We are confident of God's continued working among us and of the growth of our church. In the words of Ronald Reagan, "You ain't seen nothin' yet!"

Nevertheless, one huge obstacle looms before us — a church building of our own. The Carmel Public Schools have been very helpful to us since our beginnings. Carmel Brethren have met in the Forest Dale Elementary School for four years now, and the administration is getting somewhat anxious to see us on our own. Also, a church building would solve in part our identity problem by giving us a permanent location by which to be known. Another advantage would be that building before the housing developments are completed would make us the neighborhood church for people moving in.

For these reasons, the Carmel Brethren Church is about to embark on a very ambitious fund-raising campaign. The building standards of the Carmel community are very high, so the estimated cost of a church building here is several hundred thousand dollars. But we are not discouraged by this figure. We believe we are in God's will for our church by seeking a building and that there are many Brethren interested in investing in this opportunity for outreach. Our goal is to go into the project debt free! As you can see, we have high hopes. The attitude of our people is good, and we are confident of God's blessing.

When we arrived in Carmel on June 23, 1984, the people wel-

(to bottom of next page)



One of the brochures used to introduce new people to the Carmel Brethren Church.

Rev. Miller is pastor of the Carmel, Ind., Brethren Church.

Enlarging The Program At Sunrise Community Church

by Robert and Kathy Mitchell

MESA, Arizona, a suburb of Phoenix, is located in one of the fastest-growing metropolitan areas in the U.S. With a population greater than 180,000, Mesa is the third largest city in Arizona, behind Phoenix and Tucson. It is one of six communities located in an area known as the East Phoenix Valley. Population statistics and projections for this area speak for themselves:

- Population increase from 1970 to 1980 = 180,883 (+98%).
- Increase in households from 1970 to 1980 = 75,294 (+140%).
- Projected population increase from 1985 to 2000 = 730,100 (+65%).
- The population of Mesa alone is expected to increase by 100,000 in the next 15 years.
- The Mesa Public Schools, the second largest district in the state, add the equivalent of one new classroom every other day due to enrollment increases.
- The median age for the East Phoenix Valley is 28.1 years.

These are staggering statistics, but they are much more. These numbers represent young families, students, retirees, relocations, new beginnings, broken marriages, single parents, and latch-key kids. Increased population magnifies the immensity of human need as well as the potential for evangelism, nurture, and ministry.

Bob and Kathy Mitchell are Brethren church-planters in Mesa, Ariz.



The Robert Mitchell family.

Before setting out from Winding Waters Brethren Church in August 1983, we shared our goal with them: To plant a new Brethren church that will be financially self-supporting in three to five years. We then listed ten objectives that we felt represented logical, reasonable steps toward that goal:

1. Develop a base of financial support.
2. Secure housing in a growing tract development.
3. Cultivate relationships within the neighborhood.
4. Establish in-home Bible studies.
5. Begin Sunday worship services.
6. Rent facilities as needed.
7. Form an autonomous congregation.
8. Identify a site for a permanent church structure.
9. Construct a multi-purpose facility.
10. Plant a daughter church.

Much of our financial base was developed before we left Indiana. During our first week in Mesa we located a duplex that we felt would facilitate our ministry. August through November was a time for our entire family to settle into a new home and community. We also began forming relationships within our neighborhood. In December we held a two-week Holiday Fun Club — a VBS that focused on the story of Christmas. In January we worked at cultivating the relationships made through our Fun Club. On Sunday evening, February 12, we held our first home Bible study with seven people in attendance. In the seven months since that first meeting our attendance has grown to an average of twelve with a high of eighteen.

This fall we will achieve our fifth and sixth objectives. We will hold our first Sunday morning worship service in a rented schoolroom. We are currently assembling various promotional pieces to distribute prior to our first Sunday service. As we move to our enlarged program, our needs will increase dramatically — rental expenses, office supplies, basic office equipment, Bibles, etc. We anticipate exciting days ahead in the young life of Sunrise Community Church. [†]

Carmel (continued)

comed us with open arms. They extended the love of Jesus to my family and me, and I have seen them extend that same love to people who have visited us on Sunday morning. That's why I am positive we are going to grow.

Dr. Charles Munson once said that if the people of the church would be loving one another and caring for one another, people would be beating the doors down to get into their church. I believe that. And I believe that the Carmel Brethren Church is on the verge of exploding and becoming a dynamic church that will have an enormous influence on the Indianapolis area. "You ain't seen nothin' yet!" [†]

A Light Burning Brighter In The Hills Of Kentucky

by Doran Hostetler

ROUTE 15 in Breathitt County, Kentucky, is always busy with coal trucks — big semitrailers with covered loads of coal heading out of the county and smaller trucks hauling their 20-30 ton cargo from the strip mines to the local tipple. As one travels this busy route, turns right in Lost Creek at the intersection of County Road 476 and Route 15, and crosses Troublesome Creek, one would never know that a severe flood back in May brought all this traffic to a stop for several days. And as one enters the campus of Riverside Christian School, a first glance doesn't detect obvious signs of the flood.

Now the campus is alive with students — more than 105 of them, kindergarten through seniors. Student Council has organized fall activities, the cross country teams have done well, and the largest group ever to be part of the traveling choir, the Lower Lights, is preparing to head for Ohio and Indiana for the annual fall tour.

Mr. Hostetler is administrator of Riverside Christian School.

Looking around campus, we notice that the small house trailer for the school cook is gone — it was toppled over by the flood. Gone, too, is the two-classroom mobile unit that had been adjacent to the main school building. The May flood also took its toll here. Upon inquiry, however, one learns that the cook is still here, but living in a better facility. And instead of the two-classroom mobile unit, there are now three temporary classrooms in what used to be the dorm closest to the school building.

Closer inspection of the classrooms on the lower floor of the main school building reveals new carpeting, walls back in place after removal of wet insulation, etc. Even solid exterior and some classroom doors which split apart have been replaced. Almost all the books are new.

Staff houses that earlier had three feet of water standing in them are homes once again, with better furniture and floor coverings than before. Baseboard heaters with new controls and repaired furnaces are back in place.

To the casual onlooker, the flood seems almost to be something that happened in the distant past. But to those who work here daily, they know it may be a year or more before *all* is back to normal.

Why did the flood occur? Why did God permit Troublesome Creek to do nearly $100,000 in damage to Riverside? The answer is, it was an answer to prayer.

Earlier in the year the Riverside staff had set aside a day for fasting and prayer. The financial situation was bad. During the previous year monies had come in slowly, with only a handful of the regulars providing support and few extra gifts. We trusted God completely: we were doing our best to provide a quality academic program for our students; we were praying for a spiritual awakening in their lives, and some had responded. We wanted His will in this matter, and we had dutifully tried to be good stewards of all income.

It wasn't until the school year was over and the rigors of the summer cleanup and repair were upon us that we knew why God had per-





At flood's peak (above), there was seven feet of water in the gym, five feet in the church basement, three feet in homes, and 28 inches in classrooms. The clean-up process (right) began as soon as the waters receded and to some extent is still going on.

Getting Closer To The Lord At Town And Country Community Church

by Dale RuLon

THE past year has been one of ups and downs for our congregation. Thankfully, we are on an upswing now, and there seems to be a genuine interest on each person's part to get closer to the Lord and to each other. Our morning worship service has taken on a new look, with lay people presenting children's sermons, leading choruses, participating in Praise Time, and serving as lay leaders. This has done much to help everyone feel that the morning worship service is one for participants, not merely spectators. Praise God!

We are grateful that the Missionary Board has made the final payment on our 9.6 acres of land. The congregation will pick up 30% more of the pastor's salary this coming year, helping us toward self-support.

Something new has been added to our sanctuary — a large oil painting of the baptism of Christ. It hangs as a memorial to the grandmother of one of our members and was painted by the member's cousin. At the service of dedication, the artist, John Wickham, was present from Michigan to explain the painting and to tell what a difference it had made in his own spiritual life.

The adult Sunday school class had been meeting in the sanctuary along with the children. But due to the noise and the need for the children to have more room, the adults moved to the pastor's study. We have since outgrown the study and now meet in the kitchen, which is not much bigger. We are studying "Life-Style Evangelism."

We praise God for Sue and Gene McConahay, our tentmakers for the past seven years. They have been teachers for children's Sunday school classes and have also taken care of our musical needs each week. Pray that God will raise up replacements for them, as they need a rest and also an opportunity to attend the adult class for fellowship and spiritual nourishment.

Pray for our congregation as we begin TOUCH Ministries. Hopefully, this will enable us to reach out to others for Christ.



Artist John Wickham with his painting of the baptism of Christ.

Continue to keep us in your prayers. And as the weather gets nastier up North, you are all invited to come South and visit us. We are proud of our building and our congregation and would like to show them to you. [†]

Rev. RuLon is pastor of the Town and Country Community Church, Tampa, Fla.

Light in the Hills (cont.)

mitted this to happen. This deluge of water in May had put God's work here in the eastern Kentucky hills into the minds and prayers of just about all of the Brethren throughout America as well as in the minds and prayers of our many other friends. In addition to receiving much-needed cleaning supplies, household appliances and furniture, books, audio visual equipment, and clothing, money was coming earmarked for flood repair (over $60,000) or just to help wherever needed." And it came in such an outpouring that there would be sufficient to put the campus into better shape than it had ever been before (and without government help!). But in addition, for the first time in several years, we were operating in the black! P.T.L.!

God answered the prayers offered by our staff on that day of fasting. God's ways are past finding out. He does indeed work in mysterious ways.

You were a part of God's answer to our prayers. Our thanks go across the miles to all of you who responded with your prayers, material goods, and financial giving. You helped us realize that we were not in a disaster area by ourselves, trying desperately to get our lives and those of our students back to normal. Your love, support, and encouragement carried us through those difficult months and will continue to sustain us in the time ahead until Jesus comes.

We are expecting more miracles from God this year. We are expecting to lead more young folks in the paths that Christ would have them walk. Yes, the Light in the hills around Lost Creek is burning more brightly now. The Light of Christ will never dim. It will shine from the lives of those we teach, and they in turn will teach others of that Light. "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6.) [†]



Church members and neighbors work together to help out the John Wehrman family. Almost hidden by the tree is Derby Brethren Pastor Gregg Moser.

Church Members, Friends Rally To Help Derby Brethren Family

Text and photos by Beth Chiles

Derby, Kans. — A Saturday morning spent with paintbrush in hand is not all that unusual for many family men in Derby — but for 14 local men the paint and clean up efforts were spent on the home of a friend. The men, church and neighborhood friends, joined efforts to help the John Wehrman family.

Wehrman seriously injured his right hand in a farming accident in July. He is still attending physical therapy sessions, and was not able to trim trees, paint his split-level house or do other similar chores this summer, his wife, Reicka Louise explained. A friend of the family, Ed Morrison, came up with the idea of a volunteer work day on John's behalf.

The men came from the men's group of Wehrman's church, Derby First Brethren, and the laymen were joined by neighbors and other friends. In all, about 14 men started Saturday with a back yard breakfast at 7 a.m., and the work began 30 minutes later.

By 10 a.m., most of the painting was completed on the house, and trees in the front and back yards were trimmed and the men then looked for other jobs to do.

The men took great care in their tasks, scraping off every spot of paint on the windows, then polishing them so not a streak remained. The storm windows were also removed, cleaned and replaced.

As they traded jobs or found new ones to complete, the men would occasionally call out to each other, "You missed a spot." Then the search was on for the area missed so it could be touched up.

After the trees were trimmed and most of the house's wooden siding painted, the men set to caulking windows and painting shutters and trim.

By 10:30, they were painting the inside of the garage door, had painted the family's dog house in two colors to match the home, and had given a fresh coat of paint to the children's large toy box in the back yard.

Even the kids' basketball goal backboard perched atop the garage was freshly painted.

Although the day began early, the men didn't seem to consider the work a chore — they had a good time, too.

By mid-morning, it got to the point that when one asked for a paintbrush it was tossed to him — soaking with white paint.

The seven Wehrman children kept busy throughout the day, running errands for the workers and doing little jobs. Reicka Louise was busy answering questions, finding needed articles, answering the frequently ringing telephone and making lemonade.

Wehrman's accident happened July 3, right in the middle of harvest. He farms the Claude Wehrman land, Reicka Louise said.

A new motor had just been installed on a grain bin, she explained, but the fan was not working correctly. Wehrman held his hand in front of the fan to check the direction of air flow.

"At that instant," Mrs. Wehrman said, the fan flew off the motor and into John's hand. His hand broke off three of the thick blades.

He was rushed to the hospital, where he underwent eight hours of microsurgery that day to reattach all of the severed nerves and arteries in his right hand.

His third finger was amputated because there were so many broken bones, Reicka Louise explained. Wehrman was in danger of losing his second finger, as well, but the badly

(*continued on next page*)



Derby Brethren Church member Ed Morrison organized the workday at the Wehrman home.

Beth Chiles writes for The Daily Reporter, *a Derby, Kans., newspaper. This story originally appeared in the August 27 edition of that paper. It was sent to the* EVANGELIST *by Kathleen Dowdy, news reporter for the Derby Brethren Church.*



The Lanark Deacon Board on Centennial Sunday. **photo by Bill Mason**

Lanark First Brethren Celebrates Centennial Sunday September 16th

Lanark, Ill. — A buggy ride for the pastor and his family, a message by former pastor Dr. J.D. Hamel, a fellowship dinner in a tent, and recognition of the oldest and the longest-term members were some of the highlights of Centennial Sunday, September 16, at the Lanark First Brethren Church.

The special day got underway early when Pastor David Cooksey and his family were taken around town by horse and buggy. Meanwhile, S.S. Superintendent LaMoille Poffenberger was ringing the church bell one time for each of the church's 100 years. When the Cooksey family arrived at the church, a Centennial Band and several hundred people were there to greet them.

A total of 335 people were present for the morning worship service and heard the message by Dr. Hamel, who is now pastor of the Sarasota, Fla., First Brethren Church. The majority of these people stayed for the ham and salad bar Centennial Dinner, served in a 40- by 60-foot tent erected in the church parking lot.

The afternoon program, led by Deacon Board Chairman Emerson Iske, included a skit by the Deacon Board, a reading, "Echoes," by Norma Simmons, and special music by Beth Bremmer. Also during this program, Albert Derrer, 97, was recognized as the oldest member of the congregation, and Edna Wilkin as the member for the greatest number of years. The program concluded with a dedication service by the congregation.

Centennial Sunday was the high point of a celebration that has been going on at Lanark since January. Throughout the year the third Sunday of each month has been designated Centennial Sunday. On each of these Sundays some class or organization of the church has made a short presentation covering a ten-year segment of the congregation's history. Overseeing the year of celebration, which had as its theme "Faithfulness to all generations," was the Centennial Committee — Bill Aiken, Sally Martin, Sue Michael, Margaret Miller, and Les Guenzler.

The Lanark First Brethren Church was organized by H.R. Holsinger on July 14, 1884. Z.T. Livengood was called to be its first pastor. The present church building was constructed in 1895. Sunday school rooms were added and the building remodeled in 1919, and numerous improvements have been made to the facilities since that time. Membership at the end of 1983 was 270.

—reported by Sue Michael

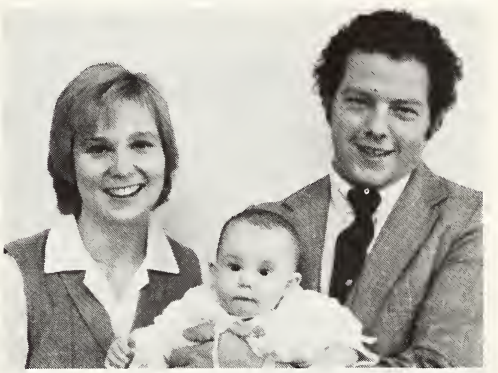


photo by Steve Nemeth

Dan and Lynne Lawson and daughter Alesia.

Valley Brethren Welcome New Pastor and Family

Jones Mills, Pa. — Twenty members of the Valley Brethren Church welcomed new Pastor Dan Lawson and his family to the church's parsonage September 12 by helping them unload their U-Haul truck and trailer. The sisterhood girls provided a carry-in meal for the workers.

Pastor Lawson, from Wabash, Ind., is a 1984 graduate of Ashland Theological Seminary. This is his first full-time pastorate.

—reported by Dwayne Keller

Help for Derby family

(*continued from previous page*)

damaged tendons were able to be reattached.

In addition to the men who helped out with the house Saturday, Reicka Louise said the family also appreciated the efforts of friends during the first few days after John's accident. Dixie and John Lauber, Jr., kept their children during that first day, she said, and many friends brought in food and helped with the kids during Wehrman's six-day hospital stay. He was able to come home through the volunteer efforts of nurses Peggy Wixson and Sheryl Harvey, who monitored his IV at home.

The children old enough to do so took over the farm, with the help of their minister, Gregg Moser, she said. The children range from 2½ to 16 years of age.

A second surgery was needed to clear up some infection in Wehrman's hand, Reicka Louise said, and the $2,000 farm accident policy the family had didn't go far.

He is still in therapy to learn to deal with his injured hand, which will be even more difficult considering he is right-handed. They still don't know how much use he will have in the hand, his wife said.

The family is contacting the motor manufacturer regarding the defective grain bin motor, Mrs. Wehrman said.

Meanwhile, their friends are helping the family through this difficult time.

"There are just so many people who have helped out," Reicka Louise said. "We wanted to let them know in some way how much we appreciate their help."

Southeastern District Meets; Conducts Conference Business

Oak Hill, W. Va. — Fifty-seven delegates attended the Southeastern District Fall Conference September 22 at the Oak Hill First Brethren Church and elected officers and board and committee members, heard board and committee reports, and cared for other district business.

Elected were Rev. William Skeldon as moderator-elect, Amanda Moore as secretary, Lois Hutzell as assistant secretary, Rodger Geaslen as treasurer, and Jim Vance as assistant treasurer. Ralph Hutzell, this year's moderator-elect, becomes the new moderator.

In district reports, the Mission Board reported that it is continuing its $400-per-month support of the new home mission church at Hickory, N.C., and also that it has voted to sell the Herndon, Va., parsonage for $60,000. The executive Committee reported that it is pursuing the advisability of district incorporation. The Board of Spiritual Oversight reported that it has recommended that Eric VanLeeuwen be examined for ordination by the National Ordination Council. And the Benevolent Committee reported that it is surveying the need for and possibility of establishing a district retirement village or community.

The inspirational speaker for the conference was Rev. James Black, Director of Home Missions and Evangelism for The Brethren Church, who spoke during the morning session. Rev. Black and Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church, also gave a report of denominational ministries during the afternoon session. The Saturday conference was preceded Friday evening by an inspirational program led by the host church.

The next Southeastern District Conference is scheduled for April 27, 1985, at the St. James, Md., Brethren Church. Rev. and Mrs. W. St. Clair Benshoff will present an inspirational concert at the beginning of that conference.



At top, the 20th anniversary theme. Below, a time of fellowship during the weekend anniversary celebration.

Winding Waters Church Celebrates 20 Years of Ministry and Growth

Elkhart, Ind. — The Winding Waters Brethren Church marked the completion of 20 years of ministry and growth in Elkhart with a weekend celebration September 7-9 that included guest speakers, special music, and opportunities for fellowship and recommitment.

Former Pastor Frederick Finks and former Associate Pastor Michael Gleason were the guest speakers for the celebration. Tim and Reenie Hoover, the Camerata Singers, and Winding Waters member Mark Gaut provided the special music.

Present Pastor Leroy Solomon gave the concluding message of the celebration on Sunday morning, challenging the congregation to continue the vision of those who founded the church 20 years ago.

The Winding Waters Church was begun by members of the Elkhart First Brethren Church who had a vision of a mission congregation on the outskirts of town. Property was purchased in 1963, Rev. John Brownsberger became the first pastor in 1964, and the first sanctuary was completed later that year.

Since that time both the congregation and its facilities have grown. Attendance has grown from 79 in the first worship service in the original building to an average of 270 for worship in 1983. Several members of the congregation have also entered full-time Christian ministry, including Wes and Sally Ellis, Don and Mary Snell, Gregg and Diane Moser, Ron and Robin App, Kathy Mitchell, and Jacque Clark.

The facilities have experienced similar growth. A new sanctuary seating approximately 500 was completed in 1978. Recently the congregation remodeled the old sanctuary into four classrooms and added 40 new parking spaces. And plans are currently being discussed for a fellowship and recreation building, additional classrooms, expanded parking, and even the possibility of apartments for the church's elderly.

—reported by Carol M. Pawlak

Gretna Welcomes Pastor With Surprise Dinner

Bellefontaine, Ohio — What was announced as a kick-off meal for revival services with Dr. Harold Barnett turned out to be a surprise welcome dinner for Pastor James F. Black and his family September 9 at the Gretna Brethren Church.

Pastor Black began serving the Gretna Church in August. Prior to this he was manager of the Carpenter's Shop in Ashland, Ohio.

After the meal, a cake and gifts were presented to the Blacks.

JPDATE

Two Brethren Receive AC Alumni Awards

Ashland, Ohio — Two Brethren Church members received awards October 13 at the Ashland College Alumni Banquet. Thomas Van Meter of the Ashland Park Street Brethren Church was given this year's Outstanding Alumnus Award, and Mrs. Dolores Keplinger of Washington, D.C., was one of seven alumni to receive the Distinquished Service Award.

Van Meter, AC class of 1965, served from 1972 to 1982 in the Ohio State Senate and as President Pro Tempore the last two of those years. He was a candidate for governor of Ohio in the Republican primary in 1982 and is currently running for the 76th District seat in the Ohio House of Representatives. He has served on the AC Board of Trustees since 1973.

Mrs. Keplinger, a 1952 AC graduate, is a public school music teacher in the Washington, D.C., area and president of the Washington, D.C., chapter of the Ashland College Alumni Association. She has served in various capacities at the local, district, and denominational level in The Brethren Church. Her husband, Rev. Robert Keplinger, is pastor of the Linwood, Md., Brethren Church.

Roann Church Dedicates Remodeled Sanctuary

Roann, Ind. — The dedication service of the newly remodeled sanctuary of the Roann First Brethren Church on September 2 included an unusual act of worship.

At the conclusion of the Sunday morning dedication service, the members of the congregation filed out of the building singing. Then at a signal from Pastor James Ray they each released a helium-filled balloon to which they had attached personal praise or prayer requests.

The remodeling of the Roann sanctuary included putting in insulation, installing a cathedral beamed ceiling with concealed lighting, and repainting.

—reported by Holly Kendall

Doubt sees the obstacles; faith sees the way! Doubt sees the darkest night; faith sees the day! Doubt dreads to take a step; faith soars on high! Doubt questions, "Who believes?" Faith answers, "I."

THE 1985 SUMMER CRUSADER PROGRAM

Open to: Youth having completed junior year of high school through age 22

Qualifications: Desire to share Christian experience
Willingness to meet strangers
Communication skills (speaking, teaching, relating to others)
Desire to discover and use spiritual gifts
Ability to work under pressure

Remuneration: Weekly honorarium and a $1,000 scholarship to Ashland College

Probable areas of service:

Camp/Education Teams — teach in VBS, counsel in summer camp, lead/participate in worship services

Music Team — Present worship services, including music and devotional messages

Service/Work Opportunities — Assignments of individuals or teams to Christian service agencies; may be integrated into team work listed above

Church Staff Internship — Each assignment designed for maximum benefit to intern and church: youth work, visitation, devotional messages, teaching, and organizational work

Missionary Internship — Short-term mission service at location to be announced; reading knowledge of Spanish required

Timetable for the 1985 Program:

December 1, 1984 — Applications available
January 31, 1985 — Closing date for receipt of applications
March 1, 1985 — Notification letters to applicants
April 13, 1985 — "Intro Day" in Ashland
June 9 — August 17, 1985 — Term of service

To get your application form, return this coupon to
The Board of Christian Education
524 College Avenue, Ashland, OH 44805

Name _____

Address _____

_____

Home church _____

Present year in high school or college _____ Age _____

From The Grape Vine



Rev. M. Virgil Ingraham and **Rev. James R. Black** returned safely from their administrative visit to Brethren mission fields in India and Malaysia on Sunday night, October 28.

Rev. Virgil Meyer was honored recently by Ashland College and Ashland Theological Seminary for his 28 years of service to these institutions. Rev. Meyer, who retired last year, continues to work on a volunteer basis at the seminary.

Ashland College graduate **Melissa Bradley**, the current Miss Ohio and also first runner-up to Miss America, was a featured guest at Ashland College's Homecoming October 13.

Dr. J.D. Hamel was made an honorary member of the Lanark, Ill., Fire Department during the Centennial Celebration September 16 at the Lanark First Brethren Church.

Burton H. Johns, 66, suffered a heart attack while serving as worship leader for the October 7 worship service of the Brush Valley Brethren Church. Two nurses and two C.P.R. technicians present at the service administered aid until an ambulance arrived, but to no avail. "Being present while God called this faithful servant from his church to glory is one worship experience we will never forget," church reporter Karen Crissman said.

Members of the **Brethren Bible Church of Louisville**, Ohio, will dedicate their new church facility on Sunday, November 4, at 3:30 p.m.

Bryan Church Observes Christian Education Day

Bryan, Ohio — Dedication of the Glen Ellis Children's Memorial Library and Zimmerman Memorial Gifts, recognition of two faithful workers, and dedication of all church school workers were part of Christian Education Day October 7 at the Bryan First Brethren Church.

Presented plaques for their faithful service in Christian education were Willa Connin and Waiva Corwin.

Charles Beekley, Director of Christian Education for The Brethren Church, was the speaker. Special music was presented by the Primary Department and flute selections by Stacy Ellis and Amy Brace.

—reported by Louise Bishop

In Memory

Lillie B. Garwood, 93, October 9. Member for 78 years of the South Bend First Brethren Church. Services by Larry Baker, pastor.

Homer Toy, 72, October 9. Member of the Brush Valley Brethren Church. Services by Tom Kidder, pastor.

Burton H. Johns, 66, October 7. Member and deacon of the Brush Valley Brethren Church. Services by Tom Kidder, pastor.

Mary Cavanaugh, 70, October 3. Member of the Garber Brethren Church. Services by Russell King, pastor.

George Stivason, 86, September 26. Member of the Brush Valley Brethren Church. Services by Tom Kidder, pastor.

R. Joan Geiger, 52, September 15. Member and deaconess of the New Paris First Brethren Church. Services by Robert P. Bischof, pastor.

Thelma Plank, 73, September 14. Member of the Linwood Brethren Church. Services by Robert Clough, pastor, and Rev. Hays Logan.

Robert R. Ringler, 94, September 7. Longtime member of the Waterloo First Brethren Church. Services by Lynn Mercer, pastor.

Isabel Brandenburg, 82, August 31. Member of the Linwood Brethren Church. Services by Rev. Hays Logan.

Carl "C.H." Hensley, 41, August 27. Member of the Mt. Olive Brethren Church. Services by Gene R. Hollinger, pastor.

Blanche Smith, 87, July 12. Member of the Linwood Brethren Church. Services by Rev. Hays Logan.

Goldenaires

Mr. and Mrs. Edward Lippold, 60th, November 27. Members of the Loree First Brethren Church.

Lee and Elva Voorhees, 55th, September 15. Members of the Flora First Brethren Church.

Earl and Ruth Glessner, 55th, July 21. Members of the Canton Trinity Brethren Church.

Weddings

Toni Landes to **Howard Lhamon**, October 20, at the Flora First Brethren Church; Alvin Grumbling, pastor, officiating. Bride a member of the Flora First Brethren Church.

Michele Newland to **Arthur Marshall**, October 7, at the Pleasant Hill First Brethren Church; Robert Westfall, pastor, officiating. Groom a member of the Pleasant Hill First Brethren Church.

Jennelle Pullen to **Michael Roderick**, September 30, in Richmond, Va. Groom a member of the Mt. Olive Brethren Church.

Colette Martin to **Mark Barnett**, September 29, at Hagerstown First Brethren Church; Rev. John Hoffman and Dr. Harold E. Barnett, father of the groom, officiating. Groom a member of the Hagerstown First Brethren Church.

Alison Williams to **Mark Dorton**, September 23, at the Mt. Olive Brethren Church; Gene Hollinger, pastor, officiating. Bride a member of the Mt. Olive Brethren Church.

Debbie Kneisley to **Mark Daniel**, September 22, at the New Lebanon Brethren Church; Donald Rowser, pastor, officiating. Bride a member of the New Lebanon Brethren Church.

Joy Denise Ritchie to **Steven Craig McCann**, September 16, at Harrisonburg, Va.; Rev. Marlin McCann, father of the groom, officiating, assisted by Dr. Rodney Spilman. Groom a member of the Bryan First Brethren Church.

Tammi Andrews to **William Rodgers III**, September 15, at the Mt. Olive Brethren Church; Gene Hollinger, pastor, officiating. Groom a member of the Mt. Olive Brethren Church.

Doris McGarvey to **Craig Harding**, September 15, at the Ashland Park Street Brethren Church; Arden E. Gilmer, pastor, officiating. Groom a member of the Park Street Brethren Church.

Lisa Dillman to **Matthew Montgomery**, September 8, at Mexico, Ind.; Rev. Jim Cole officiating. Bride a member of the Corinth Brethren Church.

Kim Tourdot to **Ken Youngman**, September 8, Rev. Kenneth Sullivan, officiating. Bride a member of the Canton Trinity Brethren Church.

Beverly Plymale to **Winston M. Hensley, Jr.**, September 1, at the Mt. Olive Brethren Church; Gene Hollinger, pastor, officiating. Groom a member of the Mt. Olive Brethren Church.

Jean Chapman to **Rex A. Humbarger**, August 25, in Indianapolis, Ind. Groom a member of the Flora First Brethren Church.

Rhonda Hollinger to **Bob Hartmen**, August 18, at Gratis First Brethren Church; Rev. Jim Black and Rev. Jeff Geaslen officiating. Bride a member of the Mt. Olive Brethren Church.

Jane Stoner to **Keith Conrad**, August 11, at Mexico, Ind. Groom a member of the Corinth Brethren Church.

Susan Thomason to **E. Jack Frost**, August 11, at Ronk Memorial Chapel, Ashland, Ohio; Dr. Arden E. Gilmer officiating. Bride a member of the Ashland Park Street Brethren Church.

Martha Clarke to **Mike Weaver**, August 4, at the Ashland Garber Brethren Church; Russell King, pastor, officiating. Groom a member of the Garber Brethren Church.

Membership Growth

Flora: 3 by baptism, 2 by transfer
Sarasota: 11 by baptism, 1 by transfer

Matthew 19:14

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."

THANKSGIVING

Thanksgiving is a well-loved American holiday. Thanksgiving Day reminds us of the people who held the first celebration of thanks in this country. The Pilgrims celebrated in 1621, one year after arriving in Plymouth, Massachusetts. They set aside a time for giving thanks to God for safety and provision during the year.

As we approach this Thanksgiving season, let us be reminded of Psalm 92:1, "It is a good thing to give thanks unto the Lord."

Find the following Thanksgiving words in this puzzle.

Thanksgiving
Harvest
Thanks
Feast
Pilgrim
Turkey
Blessing
Fall
Family
Pumpkin
Mayflower
Indian
Food



R	G	N	I	V	I	G	S	K	N	A	H	T
A	E	G	C	Q	L	E	I	N	A	P	A	T
T	S	W	R	M	I	R	G	L	I	P	R	T
H	M	B	O	W	Y	V	K	O	D	U	V	S
A	Z	B	B	L	E	S	S	I	N	G	E	A
N	C	H	I	D	F	O	O	D	I	A	S	E
K	Y	M	F	A	J	Y	E	K	R	U	T	F
S	A	D	L	F	I	M	A	G	K	O	N	L
F	E	L	H	X	J	P	U	M	P	K	I	N

Bible Foods

Have a Thanksgiving feast from foods found in the Bible.

1. Proverbs 25:11 _____
2. Luke 5:6 _____
3. Psalm 1:3 _____
4. Genesis 18:6 _____
5. Psalm 132:15 _____
6. I Corinthians 3:2 _____
7. I Kings 21:2 _____
8. Isaiah 1:8 _____
9. Deuteronomy 12:20 _____
10. Jeremiah 49:9 _____
11. I Samuel 17:18 _____
12. Job 39:14 _____

Craft Idea

Pumpkin Seeds: Tint clean pumpkin seeds with food coloring. While still moist, string them on nylon thread. To add shine, spray with a plastic spray.

Name Contest

Kids, you still have time to send your suggestion for a name for this page. You have until November 24 to do so. Everyone who sends a name will receive a prize, and the boy or girl who sends the winning name will get $10. The winning name will be announced in the January EVANGELIST.

So if you are in grade 1 through 6 and attend a Brethren church, send your suggestion, along with your own name, address, and the name of the Brethren church you attend, to Children's Page, 524 College Ave., Ashland, OH 44805. (*Children of Publishing Company Board members and employees not eligible.*)

HOME MISSIONS
1984-85

NOVEMBER is HOME MISSION EMPHASIS MONTH for The Brethren Church. This is the time of year when we say, in a special way, "THANK YOU for your faithfulness," and when we try to bring you up-to-date in Home Mission activity. Further, it is the time when we announce the BUDGET NEEDS for the coming year.

This issue of THE BRETHREN EVANGELIST contains some very interesting reports. You will want to carefully read the praises and the concerns of the churches and Special Ministries.

As for the BUDGET, we have tried again this year to be as realistic as possible. The budget has been significantly reduced for 1985. The goal is **$275,000.00**. We pray that we will not only reach but surpass the budget goal. This figure represents the amount needed for bare essentials of the program.

And we do, once again, THANK YOU. You are the reason we are able to carry on with the ministry of Home Missions. You are greatly appreciated. In advance, "Thank you for your faithful support in 1985."

Please Give Generously

through your local church,
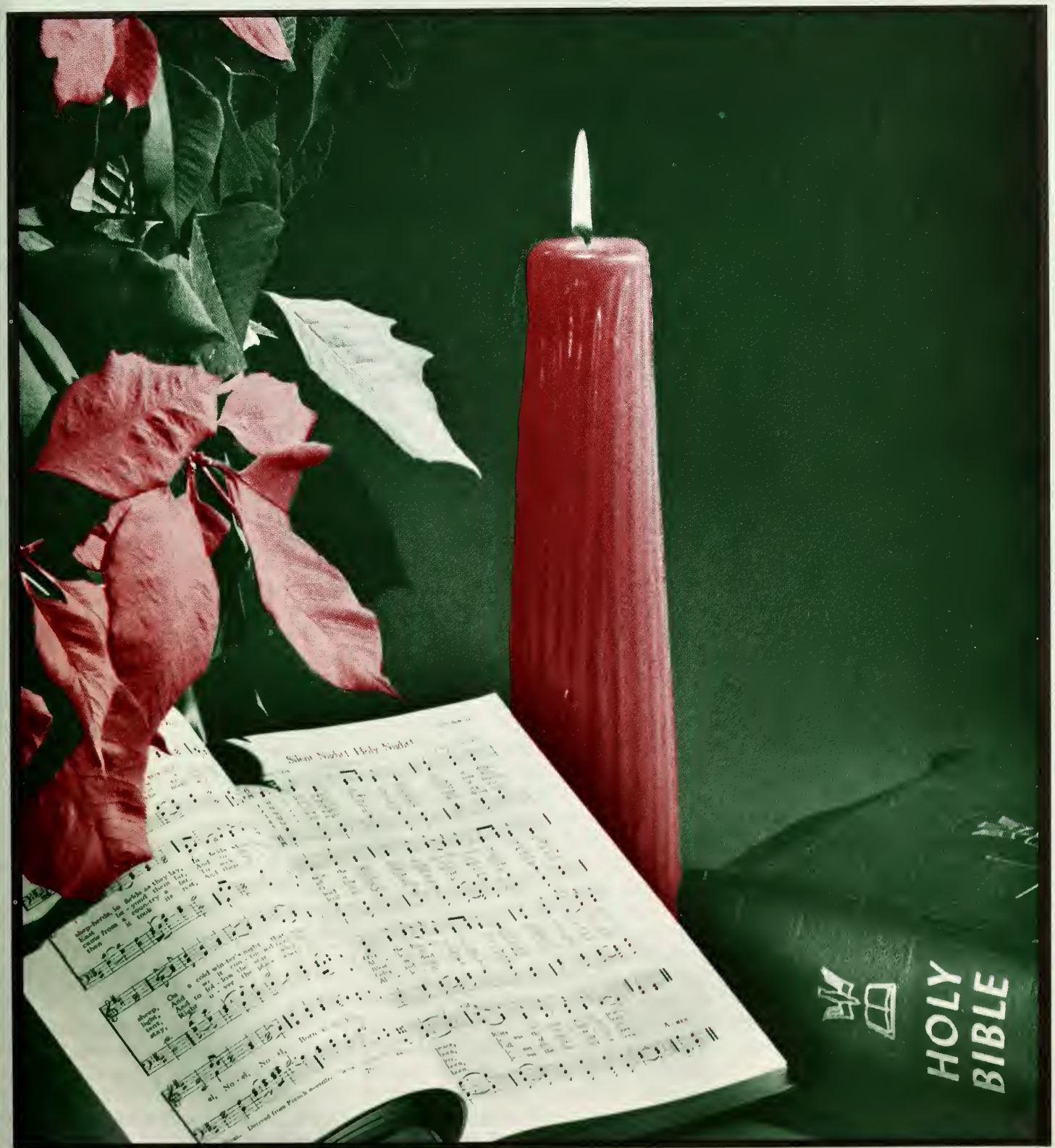
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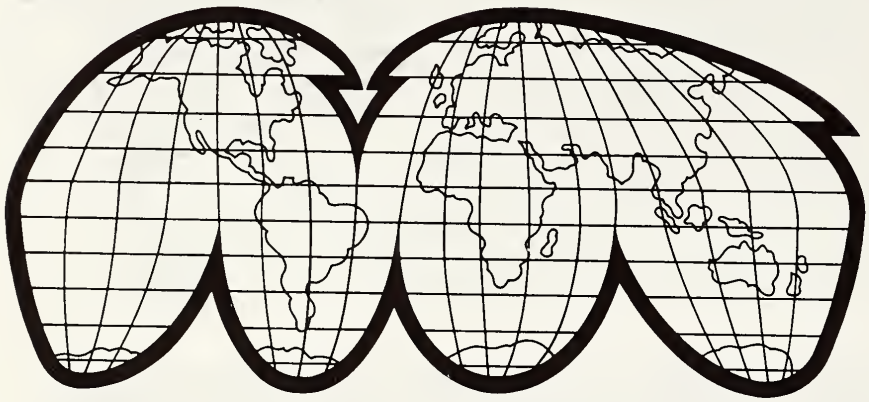
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THE BRETHREN Evangelist

DECEMBER 1984



Developing a Global Vision



by John Maust

Good News and Bad News

HAS anyone ever told you, "I've got good news and bad news"?

Usually, we want to hear the bad news first. It might hurt us. The good news becomes secondary.

I suspect a parallel exists in our attitude toward the contemporary world scene. We dwell on the sin, the false sects, and the senseless violence all around us. In the process, we fail to see all the good things God is doing within our nation and outside its borders. So this time, I want to share with you the good news first.

The good news

God *is* doing exciting things around the globe. For me, C. Peter Wagner's book, *On the Crest of the Wave* (Regal, 1983), came like a football coach's pep talk. This book cites church growth and other statistics that (for lack of a better term) blow your mind. (It feels good to use some good old English slang after slogging with Spanish for so long!)

How many churches would you guess are established every year in Africa and Asia? One Hundred? Five Hundred?

According to Wagner, one thousand are formed — every *week*! In addition, he says that a new denomination is formed in Africa every *day*. He goes on to predict that the percentage of Christians in Africa will have jumped from nine percent in 1900 to 48 percent by the year 2000.

Growth is occurring not only in Asia and Africa but also in other parts of the world. In Latin America, for instance, the number of Protestant Christians has leaped from 50 thousand in 1900 to 20 million in 1980.

I've personally witnessed two of the fastest of these Latin movements. Here in Lima, Peru, the Christian and Missionary Alliance has grown in only 12 years from one congregation of 150 members to 19 congregations with a worshiping community of ten thousand. In southern Ecuador missionaries labored for nearly 50 years among the Quechua Indians and saw only a handful of converts. But in the late 1950's God's Spirit started moving, and now the Quechua church numbers between 20 and 30 thousand, and their culture has been literally transformed.

Victory out of tragedy

God is alive and active in the contemporary world. He is even bringing victory out of tragedy.

For instance, before the Pol Pot debacle in Cambodia, observers guessed that the number of evangelical Christians nationwide was only around 7,000. Now, in the refugee camps of Thailand, it's guessed that many or more Cambodians have made Christian commitments.

And what about Afghanistan? It's said there was only one evangelical church in the whole country before the Soviet Union's invasion. Since the invasion, many Afghans have fled to Pakistani refugee camps where, according to reports, they have shown previously unheard-of openness to the gospel as presented to them by Christian visitors.

Skeptics might pooh-pooh this worldwide church growth as part of a general, escalating interest in spiritual things. They may point to Muslim and Hindu fanaticism and any number of new unorthodox religious groups. For instance, one group here in Peru is teaching that Jesus spent his formative years in India and learned from Oriental mystics. Another group — this one in Boliva — follows a teacher who claims to be Christ Himself.

However, the spooky, sometimes kooky, false sects come and go. But the Christian church sends down roots and grows.

Once aware of God's work in today's world, we have a greater appreciation of His greatness. Our faith is strengthened. We don't shuffle along with our heads down, as if apologizing that we are Christians. We look outside our own national borders and feel a part of the world Christian community. We together can say with the Psalmist David, "O magnify the Lord with me, and let us exalt his name together."

The bad news

Now I'll share what might be called the bad news.

Wagner says that of the three billion non-Christians worldwide, less than one-third live within the reach of churches where they could hear the gospel. The rest, or about 73% of the world's non-Christians, Wagner says, are not going to hear the gospel unless cross-cultural evangelization occurs. That is, these 2.3 billion people await the arrival of a missionary, a believer who leaves his or her culture to proclaim the person of Jesus Christ.

So we are reminded of the work that lies ahead. But we are reassured by the fact that through our prayers, giving, and going, God intends to use us in reconciling a sinful world to Himself. And that's good news! After all, that's what the word gospel means. [†]

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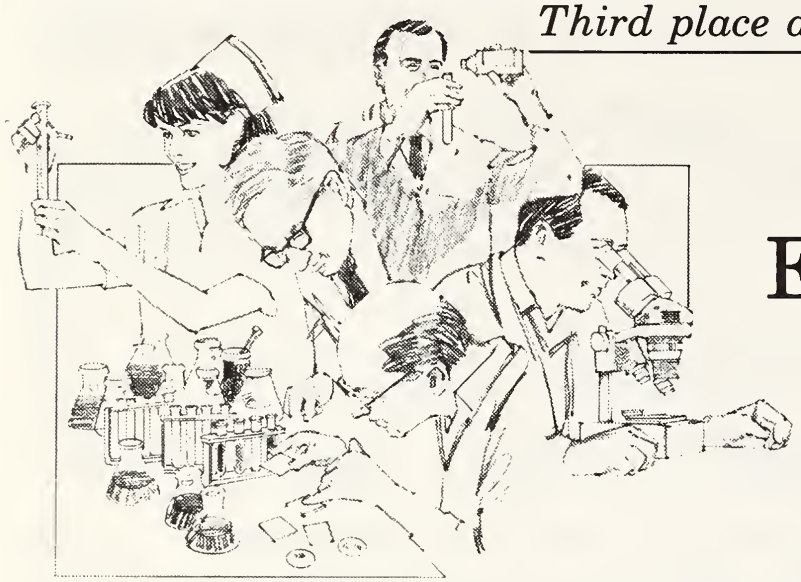
Children's Page 23
by Jane Solomon

Reader Responses

The EVANGELIST welcomes "letters to the editor." This is one facet of the "new emphasis on reader involvement" of the "new, improved" BRETHREN EVANGELIST. Responses to the articles in "Facing Today's Issues" are particularly encouraged, but letters about any article that appears in the EVANGELIST are welcome.

When writing, please be brief, clear, to the point, and kind. Typewritten, double-spaced letters are preferred, but not mandatory. Letters may be edited for reasons of space and clarity.

Richard Winfield, editor



Experiencing God's Healing Touch

by Alberta Holsinger

THE DOCTOR looked disturbed. "As I told you when you first came, this could be serious — extremely serious."

I nodded.

"A condition like this," he continued, "sometimes indicates there is a tumor under the skin — a tumor that is always malignant. I can't feel it, but this is not unusual. I would like for another doctor to examine you. I think you should see a specialist in this field. Will you?"

Stunned, all I could reply was, "Yes, of course. Will you make the appointment for me?"

The doctor glanced at his watch. "He'll probably still be in his office. I'll call him long distance right now."

The nurse made small talk as I dressed. "Isn't our weather lovely? How are the children?"

I answered her, but other thoughts were whirling around in my mind. Malignant? Could it be? Could it really be?

The doctor returned and handed me a slip of paper. "Your appointment is for ten o'clock Tuesday morning. You should go prepared to stay if necessary. This is the name of the doctor you are to see and his location. I'll be anxious to get this report."

How slowly the next six days went by! How much there was to do! First, arrange for someone to stay with the children, for my husband would go with me. The house must be cleaned, the washing and ironing done, and cookies baked. It would never do to leave an empty cookie jar!

Thoughts, many thoughts crossed and crisscrossed my mind those six days. One thought was predominant: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14-15).

My church believes in and practices anointing with oil for healing. It is a promise in God's Word, and I, too, believe it. From the past experiences of many people, I knew God did give peace of mind, strength for suffering, and yes, healing, too. I would call the elders.

One of the deaconesses came to assist my pastor with the anointing service. As their hands rested upon my head, peace flooded through me. God heard those prayers. I knew He did. The doctor would make the correct diagnosis. God was in contro His will would be done.

Tuesday arrived. A drive of hundred miles, X-rays, examina tions, a biopsy. As the doctor applie the local anesthetic before perform ing the biopsy, a look of amazemen came over his face. "Look," he sai to the intern assisting him, "it i clearing up before our eyes!"

After completing the biopsy th specialist said, "When the report are in, we will know. Return to you own doctor next Tuesday. He will re move the stitches, and by that tim he will have a copy of the report."

Tuesday! Another whole week be fore we would know! Another weel when many thoughts recrossed m mind. Yet always the comfortin thought, "God is near. I'm His child.

Tuesday again. When I entere the office, the nurse smiled. (Didn' she always?) More small talk — th weather, the children, the nev puppy. Did she know somethin about the report? Not a hint of i was in her conversation.

The doctor came into the examin ing room. He, too, smiled. "The re ports show there is no tumor. I hav caused you a lot of unnecessary con cern and discomfort, but I had to b sure."

With a heart full of gratitude an praise, I drove home. God had kep His promise. He had heard th prayer of faith; He had answered it He had given healing.

Now, almost twenty years later, am even more certain that God' healing touch rested upon me. There was no further treatment nor medi cation. Yet the painful condition ha never reoccured. [†



Mrs. Holsinger lives in Ashland, Ohio, where she is a remedial reading teacher with the Ashland City Schools. She is a member of the Ashland Park Street Brethren Church and is active in Christian education at the local, district, and national level of The Brethren Church.

Mrs. Holsinger and her husband, Robert, have three grown children and two grandchildren.

For the first time in my life I was going to spend

Christmas Alone

by Kathryn L. Reiff

An "honorable mention" article in the EVANGELIST writing contest.



IT was December 24, 1983, and I knew that morning when I awoke that for the first Christmas Eve in my life I was going to be alone — all alone, all day and all night and possibly the next day.

It seemed only yesterday that our children's voices filled our home with the excitement and the wonder of Christmas. And then the quieter times my husband and I shared on Christmas Eve, after the children had grown and married and set up their own holiday traditions, filled my memory.

We were in the midst of a winter storm watch in our locality. Most roads were closed and the temperature was in the minus twenties, with a windchill factor in the minus seventies.

My husband was in the hospital 45 miles away after undergoing emergency double bypass heart surgery one week before.

I knew there were many lonely people and many others spending this Christmas time alone, but somehow this didn't help my aching heart. As I went to prayer and asked for God's strength and comfort for the day, not only for myself but for all the lonely people in the world, I found that as always, when you think of others your own burdens grow lighter.

I began to count my many blessings. My husband was recovering satisfactorily and would soon be home with me. Although the storm was severe, I still had heat, electricity, and a telephone. But more than anything else, I had a Savior who loved me. I spent a lot of time talking to Him that day, and His presence comforted me.

Our children, friends, and family phoned several times, reminding me of another blessing — that of caring loved ones.

I also called the hospital four times that day and was able to talk to my husband for a few minutes each time. How good God had been to us, bringing him through such serious surgery! This brought to mind yet another promise He has given to us: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

With plenty of time on my hands, I was able to take care of mail that I had neglected while going back and forth to the hospital. I also did some overdue cleaning and fixed some meals to have in the freezer when my husband came home. Most of all, I had time to spend in God's Word, where there is always comfort to cheer me.

The hours pass quickly when you are busy, and the first thing I knew it was bedtime. How much different I felt at bedtime than when I arose! I thanked my Heavenly Father for His perfect strength and peace, which He gives to those who ask.

Christmas Day dawned bitterly cold, but His presence brought warmth. Happy birthday, dear Jesus. Help me to be worthy of Your great love. These were my thoughts as I began the day.

Many good messages on the television brought wings to the morning and also to the afternoon. Once again I had many caring loved ones who called during the day. I thanked God again for the blessing of a phone that was not out of order despite the high winds.

Later that afternoon our son

(*continued on page 7*)



Mrs. Reiff is a housewife, mother of two grown children, and grandmother of five. She and her husband, Maurice, are members of the Dutchtown Brethren Church near Warsaw, Ind., and are active in Gideons.

Mrs. Reiff's hobby is writing poetry, and some of her poems have appeared in past issues of the EVANGELIST.

Mr. Reiff recovered from the surgery mentioned in this article, and Mrs. Reiff notes that they are grateful for the gift of time to spend together, with their family, and especially serving the Lord.

Portrait of a Musician
John Cook Ewing
(1849-1937)

by Peter E. Roussaki

DID you know that at one time The Brethren Church had a denominational hymnal? Most Brethren are unaware of this fact, but I find it significant.

When I was a member and an elder in The Brethren Church, I learned to know something about the man who was primarily responsible for this hymnal. That man was John Cook Ewing (1849-1937). Though I never met this churchman and musician (he died before I was born), he nevertheless is a person with whom I can identify, and I wish for him to be remembered.

J.C. Ewing was one of three men chosen at the first denominational meeting of The Brethren Church (held in Ashland, Ohio, in 1882) to serve as a committee to arrange and edit a hymnal for the "Progressive Brethren." At a meeting in Dayton, Ohio, during the summer of the following year, Ewing was entrusted with the responsibility of compiling and publishing the proposed hymnal, with the other two members, J.W. Beer and H.G. Ullery, assisting as needed.

> Brother Ewing at once set about the work, and by diligence and close application has succeeded in its compilation; as it now goes forth on its mission of praise in the worship of God. . . .
>
> In the compilation of the BRETHREN HYMNODY a faithful effort has been made to adapt it to the wants of the Brotherhood in worship, private and public. Standard hymns and tunes have been selected and arranged in convenient form; and everything has been done that is necessary to help the devout Christian in this delightful and inspiring part of the service of God; and now it is hoped that our brethren and sisters will appreciate the work, and that God will direct and help his devoted children to use it in sounding his high praises here unto divine acceptance, and thus assist in preparing them to sing the song of redeeming love in heaven. If this grand service shall be encouraged, even a little, your committee will rejoice and be thankful, and to God be given all the gratitude and praise. Amen.*

The Brethren Hymnody With Tunes. For the Sanctuary, Sunday School, Prayer-Meeting, and Home Circle was published in 1884, making this year the one-hundredth anniversary of that hymnal. The parent denomination, The German Baptist Brethren Church (now the Church of the Brethren), and our sister church the Old Order Brethren, also produced hymnals for themselves. But Ewing's edition remains the only hymnal of its kind The Brethren Church has ever produced.

J.C. Ewing, the son of James and Ruth Richards Ewing, was born May 8, 1849, near Benton in Holmes County, Ohio. There he grew up and went to school. He first joined a Lutheran church, but at the age of 26, as the result of contact with Brethren Elder Josiah Hostetler, he received trine immersion baptism and united with the German Baptist Brethren.

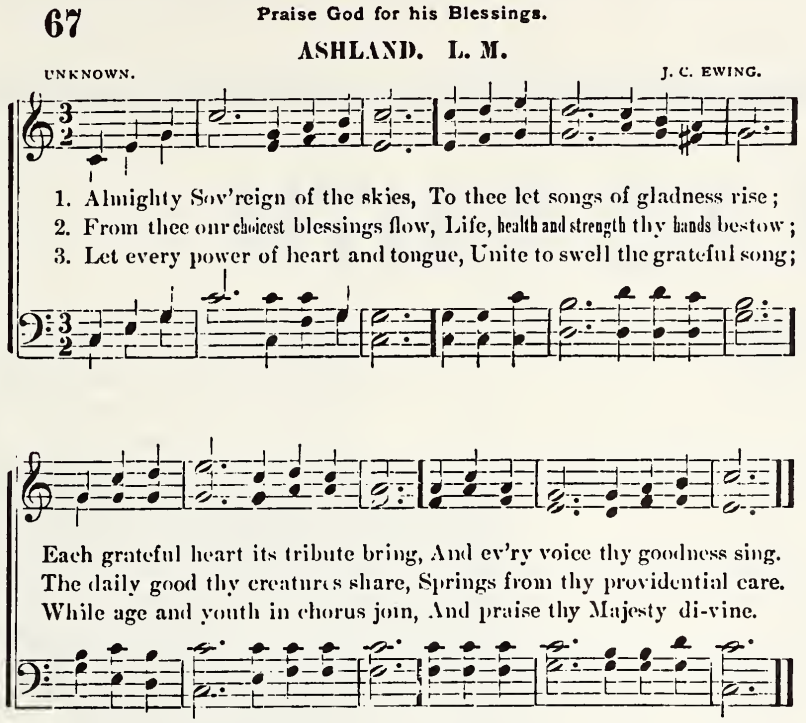
Ewing received college instruc-

*J.C. Ewing, *The Brethren Hymnody With Tunes* (Wilmington, Ohio: J.C. Ewing Publisher, 1884), p. iii.



John Cook Ewing is the second person from the right (number 74) in this photograph of the first faculty of Juniata College (reproduced from H.R. Holsinger's History of the Tunkers and The Brethren Church).

Rev. Roussaki is Director of the Christian Education program and Assistant Professor of Music at Southwestern University, Georgetown, Texas.


67

Praise God for his Blessings.

ASHLAND. L. M.

UNKNOWN. J. C. EWING.

1. Almighty Sov'reign of the skies, To thee let songs of gladness rise;
2. From thee our choicest blessings flow, Life, health and strength thy hands bestow;
3. Let every power of heart and tongue, Unite to swell the grateful song;

Each grateful heart its tribute bring, And ev'ry voice thy goodness sing.
The daily good thy creatures share, Springs from thy providential care.
While age and youth in chorus join, And praise thy Majesty di-vine.

One of many hymns for which Ewing wrote the tune. He called this hymn tune "Ashland."

ion, attended singing schools, music onventions, normal school, and took rivate piano and organ lessons. He aught singing schools and public chool music in Wilmington, Mor-ow, Lebanon, Miamisburg, and Vest Alexandria, Ohio. He was also ne first teacher of music in the pub-c schools of Mishawaka and South end, Indiana.

William Beery, a highly revered nusician in the Church of the Brethren, has called Ewing *the* ioneer in the ministry of music of ne Brethren.† And with good eason. Ewing was the first Breth-en music teacher at the first Breth-en college — Juniata College in Huntington, Pennsylvania. Beery vas one of his students there. Ewing lso compiled and edited the first German Baptist Brethren hymnal, vhich was published in 1878 by the Brethren Publishing House. Later, t the time of the division, Brother wing affiliated himself with the Progressives" and became professor f music at Ashland College.

Professor Ewing was a prolific omposer of hymn tunes and con-tributed heavily to the 1884 hymnal. In fact, the two hymnals he edited contain more than thirty of his compositions, nearly the same number of old tunes rearranged by him, and a number of his arrangements of the works of the masters. Included on this page is a reproduction of a hymn for which Ewing wrote the tune. As with most hymn tune composers, he named his tunes to commemorate persons or places meaningful to him, and he called this tune "Ashland."

This hymn was included in Part I of *Brethren Hymnody*, which is primarily a compilation of the old standard metrical hymns and tunes. Part II contains many hymns which interpret the experience of the Christian life. And Part III includes a selection of hymns, anthems, and chants that were not intended for congregational use.

On December 26, 1882, Ewing married Esta Belle Monce of Warren County, Ohio. In 1888 they moved to the South, where Ewing spent ten years teaching public school music in Georgia and Alabama. The move South was made primarily for health reasons, but the demand for Ewing's ministry was so great in the North that he returned, continuing to teach despite a heart condition. His later years were spent in Dayton, Ohio, where he was a member of First Brethren Church. He died there on October 27, 1937.

Through the years John Cook Ewing was a tireless servant of Christ. In addition to his contributions through music and education, he served through the local church as organist, choir director, teacher, Sunday school superintendent, and deacon. In addition, "He was a staunch prohibitionist. From the time he first heard that there was a prohibitionist party he said: 'That's the party I belong to; I can fight the devil in it.' He was always passing out tracts and giving away gospels and testaments."‡

In the preface to *Brethren Hymnody,* J.C. Ewing wrote: "That this book may be an instrument in bringing souls to Christ, and perfecting the praise of our heavenly Father, is my earnest prayer." It is my prayer that the example and contribution of this servant-musician will be remembered and inspire another to do likewise. [†]

‡Beery, p. 24.

†William Beery, "John Cook Ewing: ioneer Musician, Teacher, and Composer; is Life and Work 1849–1937" (unpub-shed monograph, 1942), p. 4.

Christmas Alone

(*continued from page 5*)

called and said the roads had been opened and that he would be over to get me so we could go to the hospital. The Lord blessed us with traveling mercies there and back, and I even got to stop at our son's home to visit with our five precious grandchildren.

When I got home, I called our daughter and son-in-law one more time before going to bed.

Once again I had to count my blessings. Getting to visit my husband, playing with the grandchildren, and having a thoughtful and caring son and daughter-in-law and daughter and son-in-law.

As Christmas of 1983 came to a close, I realized that the experiences of this holiday had taught me in a way I never knew before that you are never really alone when you have Christ in your heart and know Him as your Savior. [†]

President Ronald Reagan played an important part in the conversion of this Brethren woman.

FROM FEAR TO FAITH

An interview with Mrs. Gayle Vaughn by Rev. P. Kent Bennett.

Ninth in a series of articles presented by the General Conference Evangelism Committee.

Gayle Vaughn's life was one characterized by fear — fear of God and of the future after death. But this changed earlier this year when she yielded her life to Christ, received baptism, and became a member of the Waterbrook Brethren Church near Maurertown, Virginia.

In the following interview, conducted by her pastor, Rev. P. Kent Bennett, Gayle tells about her life outside of Christ and relates those experiences that led her to the Lord — including the part that President Ronald Reagan played.

Pastor Bennett: Gayle, as you think about your conversion experience, are you in touch with some of the background that preceded this most momentous of human decisions?

Gayle Vaughn: The earliest memory I have of Christ is that He was someone to be feared. The pastor of the church that I remember most vividly from my childhood would periodically hang a large banner illustrating the end times across the front of the sanctuary. He would point out that all of the prophecies pointing to the return of Christ had been fulfilled and that Christ could very likely come back tonight. He often talked about the Rapture and how some people driving in their cars would be taken and that their cars would go and hit one of the unsaved left behind. I remember sermons on the moon and water turning to blood and the whole world being on fire.

Pastor: This made a very deep impression on you. How old were you at this time?

Gayle: Probably about six when it first began.

Pastor: You were six and already able to respond in a negative way? Do you think this kind of thing was emphasized most of the time?

Gayle: Yes. I think that people joined that church because they were scared to death. That's why I joined, except it didn't help. The pastor would say that if you were saved you would know it. But I was never sure, and that meant I must not be saved and that the terrible things he taught were going to happen to me.



Gayle Vaughn

Pastor: How long did you go to that church and receive that kind of teaching and preaching?

Gayle: Until I was able to stop on my own — during my teen years.

Pastor: Do you have an impression from when you were six until your early teens about how you viewed Jesus?

Gayle: Oh, He was mean. I was terrified of Him.

Pastor: How were you affected by the scare tactic of presenting Jesus as someone to be afraid of?

Gayle: I rarely thought of anything else. At nights it was terrifying. I don't know how I ever slept. I can remember lying there waiting for the thunder to clap and the fire. I would even put my feet up next to me in case bugs were in the bottom of the bed because of something that had been said about a sting worse than a scorpion's.

Pastor: How did you feel concerning the Second Coming? Was it good news?

Gayle: No, it was bad news beyond imagination.

Pastor: Why?

Gayle: Because I thought I was among the unsaved.

Pastor: How did you feel about seeing Jesus?

Gayle: I just wanted to live a normal life, marry, and die and never see Him.

Pastor: What happened when you were a little older and could start making some choices for yourself?

Gayle: I remember one day I suddenly started seeing discrepancies in what I was hearing preached. One statement I remember in particular was that Jehovah's Witnesses believed only virgins went to heaven. I looked around the church at all the people hanging on to every word and wondered how they could believe that, for if Witnesses really believed this way there obviously would be no marriage or children among Jehovah's Witnesses. After I saw the lies, I couldn't trust anything they said, and I eventually stopped going to church.

Pastor: How old were you and how long did you stay away?

Gayle: I was probably about 13. I would occasionally go to other churches after that, but nothing really reached me for about 15 years.

Pastor: So for 15 years you were utside the Christian faith because f the fear you experienced and the nconsistencies you saw during your hildhood. What brought you back to he Christian faith?

Gayle: It was due in large measre to the influence of Linda Hull.

Pastor: Tell us about this.

Gayle: I had known Linda before he became a Christian. I remembered her from grade school and igh school. Then there were ten to ifteen years when I didn't see her. But when I was 28 we both started o work at the same business.



Pastor Kent Bennett (left) talks with Gayle Vaughn nd her husband, Steve. photo by Linda Hull

Pastor: When did you become ware that something had changed n Linda's life?

Gayle: It was while my husband nd I were separated. I was at a gas tation. She saw me and invited me o do some things with her. It didn't nake much sense to me, because I lidn't know her that well.

Pastor: She wanted to develop a riendship?

Gayle: Yes. I remember I went to er house one evening and although er husband wasn't there, she and er children were. The atmosphere n that home sent me back home, beause I wanted a family again.

Pastor: Did you see anything else n Linda's life?

Gayle: Yes, she seemed to have melowed. Although I didn't recognize it t the time, I felt the love of God.

Pastor: What were some of the vents that made you decide you vanted to know Christ?

Gayle: My marriage was still bad, nd some of my friendships were alling apart. People were becoming ostile toward me probably as a result of the way I was behaving. I was definitely on a path to destruction.

Pastor: What happened that caused you to say yes to Jesus?

Gayle: I had just about had it with everything. I remember I would tell Linda to get out of my life, but she kept coming back. I absolutely refused though, to let her have any influence on my life.

Then one morning my daughter, Kavara, wanted to watch television. She saw President Reagan on PTL Club. That is a show I never watched, and the only reason I watched it that day was because she wanted to see President Reagan. Reagan immediately caught my attention with his words. He said something to the effect that you either have to believe that Jesus Christ was the Savior of the world or you have to denounce Him as a complete and total phony, because He has influenced the direction of world events for 2,000 years. You have to believe either one thing or the other about Him; you simply can't believe nothing.

It sort of hit me that I had been trying to believe nothing about Jesus, just ignoring the whole subject, and that the truth always comes out and that 2,000 years was a long time. That thought nagged at me all that day, so that night I called you. I remember thinking that you would give me facts to prove that Jesus was real.

Pastor: But in the final analysis, it wasn't intellectual proof that you needed or that convinced you, was it?

Gayle: No, it was that incredible peace I felt when I prayed.

Pastor: It was the proof that came from putting the Lord to the test and experiencing his presence.

Gayle: Yes.

Pastor: When you told me about the influence President Reagan had had on your life and decision, I encouraged you to write to him and I also wrote to him. How did the letters get into President Reagan's hands, and how did he respond?

Gayle: A former employee and friend of the President owned the house down the road from us, and she came here on weekends. I asked her if she would deliver letters to the President, because I thought that if they went through normal channels, the chances were that he wouldn't receive them. She agreed to do that, and I wrote a letter to the President telling him how he had reached me. Why don't you tell about your letter?

Pastor: I wrote to President Reagan and invited him to baptize you. I figured that since he only lives 70 or 80 miles away, he might come by helicopter and take part in the service.

Gayle: I received a beautiful letter in return that read as follows:

> Dear Mrs. Vaughn,
>
> Mrs. Brandon kindly passed along your letter and the letter from your pastor, Mr. Bennett. I can't tell you how happy I am to learn that you will be baptized on May 20th. Although my schedule won't permit me to be present on that sacred occasion, you will be in my thoughts and prayers. God bless you. With my congratulations and best wishes.
>
> Sincerely,
> Ronald Reagan.

Pastor: That's quite a letter! I'm sure you'll tresure it for a lifetime.

Gayle: Yes.

Pastor: Prior to your baptism, was your husband Steve aware of anything happening in your life spiritually?

Gayle: Yes.

Pastor: How did he feel about it?

Gayle: He fought it. In the beginning I was devoting more time to the church and less to him, and I was constantly on the phone with Linda debating spiritual issues. One day Linda and I spent an entire day arguing over the fact that I wasn't able to accept discipline from God. Steve finally had enough of this, and he hit the roof. I left the house for awhile, and he called you to bless you out for having anything to do with putting him into this position. But before the conversation was over, he ended up coming to the Lord himself.

Pastor: At your baptism it was up in the air whether or not Steve would be baptized. But when I looked up and caught his eye, I knew that he was going to do it. I

(*continued on page 11*)



FACING TODAY'S ISSUES



Community-Sponsored Nativity Scenes

by G. Emery Hurd

DURING the festive Christmas season, our minds naturally turn to shopping for presents, preparing for visitors, the significance of the holiday, and the Supreme Court. The Supreme Court? Yes, the highest court in the land has become a definite part of the Christmas season due to a decision made March 5, 1984, and another case yet to be decided. On March 5, in the case of *Lynch* v. *Donelly*, the Supreme Court held that communities have the right to display a crèche (a nativity scene), provided it is part of a secular Christmas display. The court is now deciding a case involving Scarsdale, N.Y., where the city leaders seek to prevent the local churches from displaying a crèche in a public park.

The issue at first seems almost ridiculous and hardly worth discussing. But these decisions of the Supreme Court will have a profound impact on each one of us as our communities modify their city codes and policies to comply. Since it will affect all of us, it is to our benefit to investigate both sides of the argument. Should a local government have the legal right to support a religious display, either by funding it or by permitting it to be displayed on public property?

Arguments for

Many Christians support the idea of a community nativity display at Christmas. Most of our communities are made up predominately of people raised in the Christian tradition, so few are offended. In many areas it is a local tradition, having been done annually for many years without incident. Christmas *is* the celebration of the birth of Christ, so why shouldn't it be depicted? Christmas nativity scenes serve as a silent testimony to the real meaning of Christmas and thus serve an educational and evangelistic function. Secular groups use public funds and property for art shows, rock concerts, and sporting events, so why can't they be used for a religious display? A local government should have the right to permit and support a religious display such as a crèche, as long as it has the support of the majority of the community.

Arguments against

Other Christians feel it is inappropriate for a community to sponsor a religious Christmas display. When a local government sponsors *any* religious display, it becomes a supporter of a particular religious system. As long as the majority of the group is Christian in tradition, we would be comfortable. But what if this should change? In giving permission to one group, isn't permission also extended to other religious groups to use public property and funds for their seasonal displays? Wouldn't it look beautiful to have an upside-down cross displayed by a coven of witches at Halloween? How would city hall appear with a statue of Buddha on the front lawn to commemorate his birthday? In our pluralistic society, if one religious group is permitted, all must be permitted.

Christmas is a religious event, and community displays only further cheapen and secularize a religious holiday that has already lost much of its significance. When a church sponsors a crèche on its own property, the church is obviously expressing its religious belief. But when a community displays a nativity scene, it is seen as simply another Christmas decoration, making Jesus appear to be another Christmas character, like Rudolph, the Red-Nosed Reindeer or Santa Claus.

What does the Bible say? In both Matthew and Mark, a man asks if it is lawful to give tribute to Caesar. Jesus responds by saying, "Give unto Caesar what belongs to Caesar and give to God what belongs to God." In the writings of Peter and Paul we see references to obedience to governmental authorities and a call to pray for those in leadership. Scripture also clearly indicates that all governments are ordained of God, and as such, that they are to be respected as God's agents of justice (Rom. 13:1-7). As individual Christians, we are held accountable for our relationship to our government and our government as a whole is accountable before God.

Our government, however, is not a Christian theocracy, but a pluralistic democracy, where all people have an equal right of expression and belief. Therefore the question becomes "Can a government that is not Christian adequately represent Christian thought through religious displays, such as a crèche at Christmas?" If a person believes that the religious content of Christmas can be adequately expressed by a government, then the idea of nativity scenes and other seasonal Christian displays should be supported.

If, however, one feels that it is not possible for a government-supported public display to meaningfully represent the Christian message of Christmas, then the government should not be permitted or required to license such displays. A nativity scene is a religious expression, and we must decide if government has the ability to *accurately* communicate our religious beliefs through such expressions. [†]

The EVANGELIST *welcomes your views on this and other issues that appear in this column.* *See page 3.*

Emery Hurd is pastor of the Cheyenne, Wyo., Brethren Church.

Parenting for Peace and Justice

by Jeff and Erica Weidenhamer

ONE of the most challenging and rewarding tasks facing Christian parents is communicating Christian values to their children. Some friends of ours recently dedicated their son to the Lord. They told us that during this ceremony, the awesomeness of their responsibility finally hit them.

But just how can we develop in our children a concern for peace and justice? We normally think of peace and justice in national and global terms: the nuclear arms race, wars in various countries, and so on. But peacemaking begins at home. If a child can't forgive or resolve conflicts peaceably with a brother, a sister, or a close friend who has wronged her, how will she ever forgive and love her enemies?

The most important thing we can do for our children is be a good example. We are constantly reminded of this by our two-year-old daughter Emily, who, despite her very independent nature, imitates us in many ways — from mimicking our mannerisms and sayings to helping us vacuum the carpet and do dishes. One evening at bedtime our neighbor's dogs were barking. We heard a voice from the bedroom say, "Be quiet, dogs. I mean it! One . . . two . . . three . . . ." Guess where she learned that!

In order to be proper examples for our children, we must *be* people of peace — demonstrating forgiveness of others, not returning insult for insult, loving *our* enemies. That's how Jesus taught, by example as well as by spoken word. Our children need to see that these things are a reality to us, not just a religious creed.

Providing this kind of example for our children can have profound effects. Robert Coles tells of Ruby, a young black girl who attended an elementary school in New Orleans that faced court-ordered desegregation. She was one of three children whose parents did not withdraw them from the school. Each day they were led through crowds of jeering hecklers by law enforcement officers. Ruby said that she prayed for those who heckled her, because Jesus had told her to forgive them because they didn't know what they were doing.

Tom Sine, author of *The Mustard Seed Conspiracy*, learned that his son had been setting aside money out of his allowance to buy a fishing pole. But it was not for himself. Their family had befriended a family of Cambodian refugees. One of the Cambodian boys, who had leukemia, enjoyed fishing. When Tom asked his son why he had done this, his son replied, "Didn't someone say if you had two fishing poles you should give one to someone who didn't have any?" Certainly they were very glad that as a family they had gotten involved in reaching out to others.

It takes time for children to learn from our example. In our materialistic, work-oriented society, many parents provide for all their children's physical needs and more, yet spend very little time with their children. Even in Christian circles, we can become so involved in going from meeting to meeting that we have little time left over for the kids. It may be necessary for us to rearrange our priorities and our schedules in order to be with our children more often. This is difficult, but it is well worth it. As Mother Teresa has said:

Whatever you do in your family
for your children
for your husband
for your wife
you do for Jesus.

For those interested in additional resources, Jim and Kathy McGinnis have written an excellent book entitled *Parenting for Peace and Justice* (Orbis Books). *How To Teach Peace to Children* (Herald Press) by J. Lorne Peachey contains many helpful suggestions. And Jacqueline Haessly's *Peacemaking: Family Activities for Justice and Peace* (Paulist Press) is full of useful ideas. A three-page bibliography of parenting resources can be obtained by contacting Jeff and Erica Weidenhamer at Brethren House Ministries, 6301 56th Avenue, N., St. Petersburg, FL 33709. [†]

Jeff Weidenhamer is secretary of the General Conference Peace Committee and Erica is a member of the World Relief Board. They are active in Brethren House Ministries, St. Petersburg, Fla.

From Fear to Faith

(*continued from page 9*)

believe that the Spirit was working in him at that point, and he made that decision.

I see a book here that I'm surprised to find someone of your background reading — Billy Graham's *Approaching Hoofbeats, The Four Horsemen of the Apocalypse*. This is the kind of thing that terrified you in your childhood. Why are you reading it now?

Gayle: It doesn't terrify me anymore.

Pastor: The fear is gone?

Gayle: Yes.

Pastor: I also know that some very real changes have taken place in you and Steve and your home. Can you share what some of those changes are?

Gayle: I woke up the first morning after my conversion with a different attitude about almost everything. Other people are seeing the change and they treat me differently. I am able to develop real friendships and more mature relationships.

Pastor: Are you more hopeful now?

Gayle: Yes, Sometimes I can't wait to get up in the morning to see what is going to happen today. [†]

bce

The Board of Christian Education
A Resource for Resources

ONE FACET of the Board of Christian Education's function in the total ministry of The Brethren Church is to maintain an awareness of "tools" for ministry in the local church. An integral part of this function is striving to keep pastors and Christian educators in those churches up-to-date as well.

On this and the following pages several resources available through the Board of Christian Education are highlighted. It is our hope that you and your church will take advantage of these resources by contacting the Board of Christian Education.

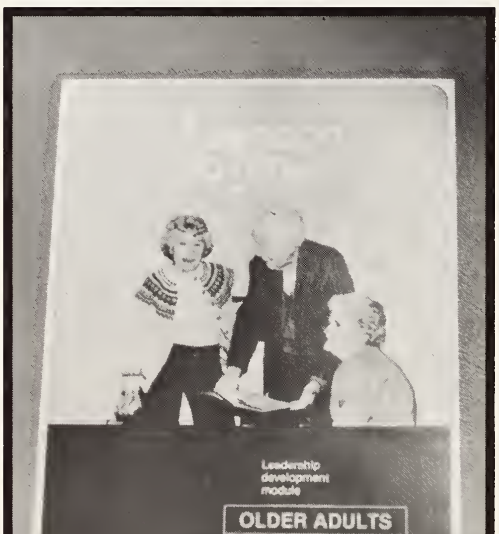
Pastoring, or Out to Pasture?

by Michael E. Smith

AS a pastor I am often asked by people within our community, "Is your youth group growing?" or "How many do you have now in your nursery class?" I can honestly say, however, that I have yet to have someone ask me, "Is your older adult class growing?" It seems that there is little interest in older adults, almost as if they are used items which no longer have value or meaning. We have lost a vision for their ministry within our congregations.

Notice that I said we have lost a vision for *their ministry*, not for ministry to them. We in positions of church leadership must learn to seek out not only ways that the church can minister to its older members, but ways that they can minister to the church and the community. In fact, the critical question might well be, Have we given older adults in our congregations the opportunity to minister? Probably not.

If I wanted to, I could produce for you a vast number of facts and figures to show you how important and vital a ministry to senior adults really is within your church. But you probably already know this.



What I want to do instead is share with you an exciting new tool which is designed for churches who need to know and discover these facts and figures about senior adult ministry within the church. *A Season to Grow* is a product of Scripture Press ministries and is available through the Board of Christian Education.

As I see the material, this leadership development package has four basic strengths: (1) It does not assume that the leader has a great understanding of needs and problems of this type of ministry. (2) The training sessions are short — four 45-minute sessions — so the time investment is realistic for the busy people within your church. (3) There is great variety in the material, a filmstrip that is beautifully done, a small and well-written book that is easy to read as well as enjoyable, posters which can be made into transparencies, and an excellent leader's book that gives you step-by-step directions and will assist you in enjoying the sessions with the group. (4) The four weeks rely heavily upon interaction, which is helpful for those who are blessed with a great diversity in age groups who attend the sessions.

The author has designed the training sessions so that anyone of any age can take part and come away with a greater knowledge and understanding of the needs of older adults within the congregation. The section I appreciated most was the last session, which gives step-by-step instructions on how to begin and to develop this type of ministry within your own congregation. The rewards might well be eternal. [†]

Rev. Smith is pastor of the Cameron, W. Va., Brethren Church.

Peace Study Kit

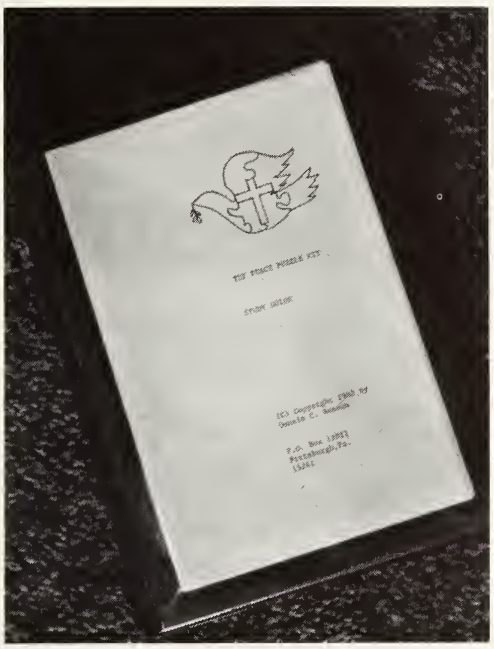
by Phil Lersch and Charles Beekley

THE Board of Christian Education has recently added an important new resource to its lending library. This addition was made in response to the discussion at the 1983 General Conference regarding the traditional peace position of The Brethren Church.

Dennis Benson's *Peace Puzzle Kit* was designed "To help people understand and to do peacemaking as based upon the living word, Jesus." In true Benson style, this valuable resource consists of several parts and includes suggestions for many possible uses. Although there are outlines for nine sessions or "models," leaders are encouraged to design an approach that is appropriate for their group and the intended purposes. Thus, there is structure in these materials, but also much opportunity for adapting them according to one's interests and needs.

After some helpful introductory materials about peace, people-centered education, determining purpose, and planning conclusions, the 24-page Study Guide outlines how the Peace Dove Puzzle, a 60-second film, and two cassette tapes can be used in nine study or activity sessions. The guide also contains a bibliography of peace study literature at the end.

But it is possible to extract any desired part of the kit and to use it in just one or a few sessions — rather than the full nine (or even more) sessions. In any setting, the emphasis is on personal involvement through deciding "where we are" in thinking about peace-related positions, discussions, interpreting Scripture, and assembling the Peace Dove Puzzle.



The Peace Dove Puzzle is a jigsaw puzzle cut from felt. As it is assembled and reassembled, the seven pieces (including a cross) are given different designations depending upon the activity. This hands-on visual gives body and form to the sharing of ideas. The goal is "to offer peacemakers a learning context to teach peacemaking."

The 60-second T.V. Spot (on 16 mm film) and two cassette tapes provide resource materials and discussion starters for a variety of group interaction. Tape One (both sides) lays groundwork for understanding some of the broad social, economic, educational, military, and political dimensions of peacemaking. It might be somewhat lengthy and slow moving for a group just being introduced to thinking about peace, but committed participants will find the material helpful.

On Tape Two (side 1) Ruth Rylander relates the story of her daughter's chemotherapy treatments for cancer and her resulting death. Then Ruth tells how, when she got involved in a peace study and the peace movement, she "discovered a

(*continued on next page*)



The Peace Dove Puzzle is a jigsaw puzzle cut from felt that gives body and form to the sharing of ideas about peace.

Rev. Lersch is chairman of the General Conference Peace Committee. Mr. Beekley is Director of Christian Education for The Brethren Church.

Peace Study Kit

(*continued from previous page*)
parallel in dealing with the horrors of a terminal illness and the frightful horror of the potentiality of a nuclear holocaust." Tape Two (side 2) gives seven short "raps" — statements by seven different people on subjects related to peace. Some of the seven are pro-military; others are anti-armaments; Mother Teresa tells how she learns from the poor; etc. The Study Guide suggests ways to process these idea excerpts.

The *Peace Puzzle Kit* is an excellent resource — especially for those leaders who want to help people identify where they are on the subject of peacemaking and also consider some new ideas and test them "in community." Thus, it is not a neat, all-knowing, factual packag of information and statistics, bu rather an interesting and challeng ing people-centered resource with variety of valuable uses.

The *Peace Puzzle Kit* can be bo rowed by contacting the Board Christian Education. Requests fo borrowing the *Peace Puzzle Ki* should be sent as early as possibl prior to its intended use. [†

Other Resources

by Charles Beekley
Director of Christian Education

IN addition to the specialized ministry kits reviewed in the previous articles, the Board of Christian Education also has available kits of a more general nature that can be used to train Sunday school teachers in the local church. Publishers of these kits include Gospel Light, Scripture Press, David C. Cook, and the National Training Institute (NTI).

The two newest of these kits are from David C. Cook and NTI. The Cook kit, *Creative Leadership for Teacher Growth*, is a complete, organized set of materials for effective teacher training sessions for the entire Sunday school staff. Sunday school superintendents or pastors will find stimulating and relevant training session outlines that will help them equip and motivate their teaching staffs. *Creative Leadership for Teacher Growth* also includes a continuing education course for the professional staff member, providing insights on staff management.





One other important aspect of this resource is its continuing format. Currently, *Creative Leadership for Teacher Growth* is available in three, year-long kits, which can be combined to provide a comprehensive sequence of teacher training.

This resource is available on a loan basis from the Board of Christian Education, or it may be purchased from the Brethren Publishing Company.

The second of the newer teacher training kits is from National Training Institute (NTI). This is a series of four more narrowly defined courses: adults, youth, children, church growth. Each of the teache training kits in this series has nine-lesson format, which helps th Sunday school superintendent o pastor train the teaching staff in th local church.

The entire series has been de veloped with a multimedia approac in mind. The kits contain cassett tapes, filmstrips, overhead trans parencies, reproducible masters fo student learning activities, lectur notes for the leader of the trainin sessions, and thorough session out lines.

This series is available on a loa basis from the Board of Christia Education [†



New Word
(part three)

Ninth in a series of nine discipleship lessons prepared by The Board of Christian Education of The Brethren Church. Please feel free to make copies of these lessons to use in discipling new Christians.

Your relationship with Jesus Christ must be continually nourished with prayer and Bible study. The Bible provides you with a practical knowledge of your Savior, examples to live by, dangers to avoid, and guidelines for dealing with both personal and social problems. To be of any benefit, it must be used. This study is designed to teach you a very simple Bible study method built around three questions: 1) What does it say? 2) What does it mean? 3) What does it mean to me? You will use these questions to study Romans 5:1-11. Before you start, ask God to help you understand His Word and to apply it to your life. Then turn to Romans 5:1-11 and begin the study.

1. What Does It Say?
   a) From verses 6, 8, 10, list three words describing the non-Christian in his:

      inability – _____

      condition – _____

      attitude – _____

   b) In each of these three verses, Jesus is said to have done something for these people. What is it?

      _____

   c) According to verse 8, what does this demonstrate?

      _____

   d) Read verses 6-10. Does God show love for a person before or after that person becomes a Christian?

      _____

2. What Does It Mean?
   a) In verses 9 and 10, what three things are true of Christians because Jesus died for their sins?

      _____

      _____

      _____

   b) Because Jesus died for our sins, we are given three promises or guarantees. Read verses 1-5, then fill in the answers below.

      verse 1. What do we have with God because of Jesus' death? _____

      verses 3 & 4. Are the benefits and personal strength we gain from hard times because Jesus died for us?

      _____

      verse 5. Who has been given to us to be our helper because Jesus died for us? _____

   c) In verses 2, 3, and 11, one word appears in each of the three verses. What is it and what does it mean?

      _____

      _____

      _____

3. What Does It Mean To Me?
   a) Who does verse 1 tell me I must trust to make all this true of me? _____

   b) If I am at this moment trusting Jesus as my personal Savior, what do verses 9 and 10 say are true of me?

      I have been _____

      I am saved from _____

      I am _____ to God.

   c) According to verses 2, 3, and 11, what should be my attitude even in difficult times? _____

      _____

   d) Is this attitude of rejoicing something that I should keep to myself or share with others? _____

      _____

   e) If Christ died for me while I was still an ungodly person, isn't it important that others know this too?

      _____

   f) List below the names of two people you know of who need Jesus as Savior.

      _____

      _____

Pray for these two people that they may trust Jesus Christ as their Savior. Continue studying your Bible so that you may be able to share with others how they too may become Christians.

Transcultural Seminars:

Providing an Introduction to Overseas Service

by Erica and Jeff Weidenhamer

HAVE you ever wondered what it would be like to live and work in a Third World country? Have you ever wished that you could attend a class or seminar in which you could learn first-hand about some of the challenges and difficulties of living in a culture different from our own, to help you determine whether you are suited for service in a cross-cultural situation, possibly as a missionary?

We had such an opportunity this past June when we attended a two-week **Transcultural Seminar** at Goshen College in Indiana. We would like to tell you about our experience at this seminar, then share with you how you can attend a similar seminar yourself.

We weren't sure what to expect from the seminar. We knew that it is held annually and that it is sponsored jointly by The Mennonite Central Committee (a relief and development service agency), Bethel College, Eastern Mennonite College, and Goshen College. We also knew that it serves as a training course for newly appointed missionaries, relief workers, and development personnel and as a refresher course for people already serving in these positions.

But I don't think either of us expected to learn as much as we did on such a variety of topics. The seminar truly took a wholistic approach to preparation for overseas service. We not only studied the biblical basis and vision for service in missions, relief, and development, but also dealt with such things as what to expect in another culture, how to cope, how to relate to others, and how to handle diseases. Our knowledge and understanding were broadened considerably by the seminar.

Each day's schedule included two morning sessions that everyone attended (about 90 of us), two afternoon sessions during which we divided up according to our field of expertise or interest (agriculture, education, nutrition, health, or general development), and an evening session at which attendance was optional.

The morning speakers were for the most part well-known people in missions who spoke on broader topics of various natures. The afternoon sessions were led by people with much overseas experience in particular areas of specialization. Participants in the afternoon sessions were required to complete reading and writing assignments and also to keep personal journals of their thoughts and feelings about what they were learning.

Topics discussed in the education section, which Erica attended, included the role of education in the history of cultures, teacher training and in-service teacher training of nationals, Third World issues in education, non-formal education, problem-solving as a learning technique, appropriate teaching "technology," and how to meet one's own inner needs in a situation when there is so much drain on one's spiritual resources.

In the agriculture sessions, which Jeff attended, participants heard from many experienced experts on the complexities of increasing food production in countries both climatically and culturally different from our own. Topics ranged from drilling wells and raising animals and gardens to principles of non-formal education that are important in communicating with those with whom one works.

Here is a list of some of the basic things we learned during the two-week seminar:

1. Don't underestimate the importance of "tea-drinking" — of spending time (hours) with people. Culturally they expect it.
2. Learn to live with the "flora and fauna" present in water and foods. You'll probably get sick, but this isn't a sign that you have failed God but that you have succeeded in identifying with the people.
3. Learn to ask questions about why people do what they do. Try to see yourself from their perspective. Communication breakdowns usually occur because of misunderstanding.
4. Have a sense of humor. You'll nee it, for you will probably offend number of people before you begi to understand their culture.
5. Go as a learner first. Seek out th people and learn from them. The will come to know and trust you i they believe that you understan who they are historically, cultur ally, and personally.
6. Demonstrate family love for fello Christian workers and for th people whom you serve. Severa speakers noted that this is a way o opening doors of relationships witl people of other cultures.

All in all we came away from th seminar feeling a renewed sense o zeal for overseas service as well as strongly reconfirmed sense of God' call.

If this kind of experience sounds in teresting to you, the World Relie Board is offering four partial scholar ships to the 1985 **Transcultura Seminar**, which will be held June 2 14 at Bethel College in North Newton Kansas. Three semester hours of col lege, seminary, or graduate credit ma be earned through participation.

But don't feel that you need to be student to attend, for the seminar i open to adults of any age (ages range from 19 to 60 at the seminar we at tended). Child care is provided for par ents with young children.

Ask your pastor for more informa tion about the seminar and for appli cation forms for the scholarships. I you are interested but not sure yo can participate, go ahead and appl for a scholarship anyway. You can le the World Relief Board know later i you cannot attend. The deadline fo applications is February 15.

If you are interested but feel that you could not attend this year perhaps you will want to consider the 1986 seminar, which will be held at Eastern Mennonite College in Harrisonburg, Virginia. [†]

The 1985 Transcultural Seminar

Dates: June 2-14, 1985

Place: Bethel College
North Newton, Kansas

Director: Howard M. Snider

Areas of specialization coordinators:
Agriculture — Paul McKay
Education — Mark Keller
Nursing and Health — Jean Hershey
Nutrition — Marjorie Warta

Costs (approximate):
Tuition — $330.00
Room and Board — $260.00

The World Relief Board is offering four $250-scholarships to Brethren people interested in attending the seminar.

Erica Weidenhamer is a member of the World Relief Board. Jeff is secretary of the General Conference Peace Committee. They live in St. Petersburg, Fla.



Interior view of the sanctuary taken during the dedication service.

Building Dedicated, Pastor Honored At Louisville Brethren Bible Church

Louisville, Ohio — Members and friends of the Brethren Bible Church of Louisville gathered on Sunday afternoon, November 4, for the dedication of the church's new building.

Present for the dedication service were representatives from several other Brethren congregations as well as many visitors from area churches of various denominations.

The church's pastor, Rev. Charles Lowmaster, led the dedication service, and Rev. James R. Black, Director of Home Missions and Evangelism for The Brethren Church, presented the message. Rev. M. Virgil Ingraham, Executive Director of the Missionary Board of The Brethren Church, led the litany of dedication, and Rev. Kenneth Sullivan, pastor of the Canton Trinity Brethren Church, offered the dedicatory prayer.

Special music for the service was presented by the Brethren Bible Church choir under the direction of Mr. Paul Clapper, and by a woman's trio — Shari and Shirley Clapper and Monica Davis.

In addition to dedicating their new building, the Brethren Bible congregation also surprised their pastor by honoring him for his 25 years in the pastoral ministry. Mr. Clapper gave a brief review of Rev. Lowmaster's life and ministry, then presented him a plaque and a clock on behalf of the congregation.

During his 25 years as an ordained minister, Rev. Lowmaster served the Gretna, Ohio; Johnstown, Pa., Second; Elkhart, Ind., First; and the Louisville, Ohio, First Brethren churches prior to becoming pastor of the Louisville Brethren Bible Church in 1978. He was also instrumental in establishing a new Brethren church in Fort Wayne, Ind., which he served on a part-time basis while pastoring the Elkhart First Brethren Church. He and his wife, Roberta, have two grown daughters.

In addition to his pastoral responsibilities at the Brethren Bible Church, Pastor Lowmaster designed and built the church's new worship facility, with assistance from people of the congregation and the community. The ground-breaking service for the building was held in the fall of 1982, and construction began in March of 1983. The partially completed structure was blown down on July 4, 1983, but reconstruction began immediately with much encouragement from the community and volunteer help from members of other churches.



Paul Clapper (left) presents a plaque to Rev. Lowmaster in recognition of his 25 years in the pastoral ministry.

The congregation moved into the partially completed building on March 4, 1984, exactly one year from the beginning of construction. They began using the sanctuary six months later on September 2.

The new building includes a sanctuary that seats approximately 300, a fellowship hall, three classrooms, a nursery, office, kitchen, mechanical room, and restrooms. The cost of the building and its contents was approximately $80,000, plus an additional $18,000 for the property and another $18,000 for a well, septic system, excavating, parking lot, paving, etc. The building and property are valued at over $200,000. The congregation's present indebtedness is $9,000.

The Brethren Bible Church was formed in September 1978 with 30 people and met at the Louisville YMCA until March of this year. The congregation now has 65 members.

New Book Gives Histories Of Five Brethren Groups

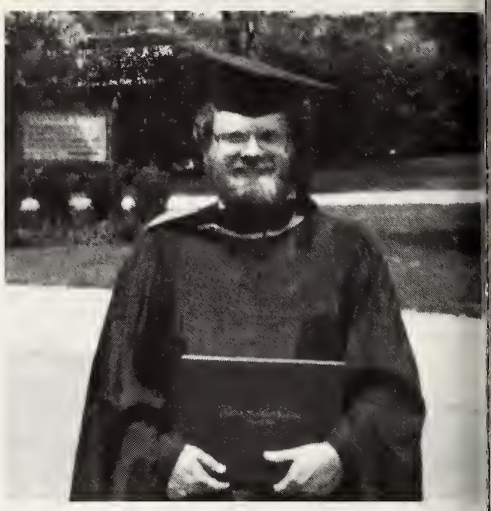
Amber, Pa. — Brethren wanting to learn more about our church's history as well as the histories of our four sister denominations without having to wade through a lot of heavy reading can do so with the help of a new 120-page book entitled *Meet the Brethren.*

The book, a "spin-off" of the recently published *Brethren Encyclopedia*, contains six articles originally prepared for that work. One article covers the history of the Brethren movement from 1708 to 1883, and the remaining articles describe the five major Brethren bodies (Church of the Brethren, Dunkard Brethren, Grace Brethren, Old German Baptist Brethren, and The Brethren Church).

Meet the Brethren has two purposes: to enable readers belonging to one of the five Brethren groups to inform themselves quickly about the history and beliefs of the other Brethren; and to enable non-Brethren readers to obtain in brief compass authoritative information about the Brethren family of Christians.

The paperback book sells for $2.95 and is available from The Brethren Publishing Company, 524 College Ave., Ashland, OH 44805 or The Carpenter's Shop, 709 Claremont Ave., Ashland, OH 44805.

Michael Smith Ordained Oct. 15th At Oakville Brethren Church



Rev. Michael Smith

Oakville, Ind. — Michael Eugene Smith was ordained an elder in The Brethren Church in a special afternoon service November 4 at the Oakville Brethren Church.

Dick Smith offered the opening prayer for the service, Don Siewert gave the call to worship, and Keith Orebaugh read the action of the church calling for Smith's ordination. Scripture passages were read by Steve Ruster, Jerry Covington, Nancy Ruster, and Joan Smith.

Brethren elders participating in the service were Rev. Wes Ellis, pastor of the Oakville Brethren Church, Rev. Ralph Gibson, and Rev. Gerald Zook.

Special music was presented by the Oakville Senior Choir, the Junior Choir, and by Debra Gourley with the Sign Choir. Elsie Cross played the organ for the service, and Betty Orebaugh played the piano.

Mike Smith, born June 7, 1955, to Herman, Jr., and Ruby Smith, was raised near Muncie, Ind., where he committed his life to Christ while in high school. Following his graduation from Cowan High School in 1973, he entered Ball State University as a telecommunications major and later began working as a disc jockey at an area radio station.

After receiving his degree from Ball State in 1977, Smith struggled with a call to the gospel ministry. The struggle was resolved in 1980 when he entered Ashland Theological Seminary.

On August 23, 1980, Smith was joined in marriage to Lee Ann Zimmerman, daughter of Frances and Verl Zimmerman of the Meadowcrest Brethren Church in Fort Wayne, Ind. A son, Justin, was born to the Smiths May 15, 1982.

Rev. Smith received his Master of Divinity degree from Ashland Theological Seminary on May 26 of this year. While at the seminary, he accepted a call to pastor the Cameron Brethren Church in Cameron, W. Va., where he continues to serve.

Loree Church Surprises Pastor and Mrs. Stogsdill With Appreciation Night

Bunker Hill, Ind. — What was announced as the annual church birthday party at the Loree First Brethren Church on October 28 turned out to be a surprise appreciation night for Pastor and Mrs. Claude Stogsdill.

The Stogsdills were unaware of what was planned until Pastor Stogsdill was called upon to have the blessing for the meal. At that time they were told the nature of the evening, and Mrs. Stogsdill was presented a corsage and he a boutonniere.

Following the meal, the Stogsdills were presented cards, a monetary gift, and a monogrammed towel set.

The Stogsdills completed their 30th year of ministry in September of this year. They have served Brethren churches in Carleton, Nebr.; Mathias and Kimsey Run, W. Va; West Alexandria, Ohio; Teegarden, Ind.; Warsaw, Ind.; and now at Loree. They have six children and eight grandchildren.

In planning the appreciation night for the Stogsdills, the Loree Church was heeding Moderator Eugene Beekley's recommendation at this year's General Conference: "that the Official Board of every church plan some program of 'Pastor Appreciation' day or week or month — within the next 12 months."



Rev. and Mrs. Claude Stogsdill

Juarez Family Reunited After 3½-Year Separation

Pasadena, Calif. — Three and one-half years of separation came to an end in October for the Juarez family when Ruth Juarez and her sons, Johann and Ludwing, joined her husband and their father, Rev. Vidal Juarez, in the United States.

Vidal Juarez came to the U.S. several years ago while his wife stayed in Bolivia to complete studies to become a medical doctor. In April 1982 Rev. Juarez began working with the Brethren Hispanic ministry in Pasadena, and he recently became pastor of the new Hispanic Brethren church in Monrovia.

For more than a year Mrs. Juarez tried to get a visa to join her husband in the U.S., only to be repeatedly turned down by the American Consulate in La Paz, Bolivia. Brethren across the country were asked to pray for Mrs. Juarez that a visa might be granted, and those prayers were recently answered.

Brethren are urged to continue to pray for the Juarez family as they minister in Monrovia and share in the extension work of The Brethren Church in Southern California.

—reported by Dr. Juan Carlos Miranda



Prayers were answered when the Juarez family reunited at Los Angeles International Airport.

South Bend Brethren Dedicate Site for New Church Building

outh Bend, Ind. — Members and riends of the First Brethren Church f South Bend dedicated a six-acre arcel of ground October 14 as the ite of their future church home.

Dr. Arden Gilmer, pastor of the shland Park Street Brethren Church nd Moderator of General Conference, as the guest speaker for the worship ervice, which was held in the present uilding. Then the congregation raveled by caravan to the new site on outh Ironwood Drive, where Pastor arry Baker led in a litany of dedica- on and a dedicatory prayer.

When the South Bend church was ounded in 1886 by Rev. H.R. Hol- nger, it was located on the edge of he fastest growing area of the city nd at one time had over 700 mem- ers. But in the past 20 years, the opulation of the surrounding neigh- orhood has decreased by 60 percent, nd most of the church's members ave moved to other parts of the city, aking this a "drive in" congregation. The church now has approximately 155 active members, more than half of whom are 65 or older. The presence of many "adult entertainment" businesses in the area of the church building makes it difficult to attract new people.

Therefore, the congregation, after much study, prayer, and soul-searching under the leadership of Moderator John Bush, decided that in order to survive it must relocate to a growing area of the city. The congregation hopes to sell the present facility to a church more oriented to inner city ministry.

At a special business meeting on November 7, the congregation approved a plan for a 7,875-square-foot facility that would have an estimated total cost, including furnishings, of around $400,000. The congregation is presently seeking to raise an additional $100,000 in cash or volunteer labor in order to keep its indebtedness to a manageable level. If this is secured or promised by June 1, 1985, and the present facility can be sold, construction could begin as early as spring or early summer of next year.

—reported by Pastor Larry Baker



General Conference Moderator Dr. Arden Gilmer (left) and South Bend Pastor Larry Baker stand on the site for the future building.

Midwest District Calls for Goal Of 10% Increase in Attendance

'alls City, Nebr. — Acting upon rec- mmendations by Moderator Jim homas that the district examine its riorities and reorganize for more ffective service to Christ, delegates t the Midwest District Conference ctober 11-13 called upon each dis- rict church to set a goal of a 10 per- ent increase in average attendance nd also to pay its full apportion- ents. They further directed that pas- ors, elders, and their wives should eet by next May 30 to study and rec- mmend specific actions by which the onference might improve its function nd ministry.

In other district business, the dele- ates:

—passed a motion that all money rom the sale of Camp Wyandotte be ut into the national Missionary oard's Revolving Loan Fund with in- erest received to be under the direc- ion of the district mission board for ork in the district.

—expressed deep appreciation to ev. Albert and Viola Curtright for heir many years of sacrificial service, heir dedication to the propagation of he gospel, and their abiding concern for the welfare of the district. (Rev. Curtright, who pastored the Cheyenne, Wyo., Brethren Church for the past six years, retired from the pastoral ministry June 30, 1984.)

—elected Rev. Gregg Moser as the new moderator; Emery Hurd as vice moderator; Marilyn Minor as secretary; Mary Jane Heird as assistant secretary; Edith Culp as treasurer; Marilyn Minor as assistant treasurer; and Susan Hurd as statistician.

—learned from the statistician that the six district churches had a total membership at the end of 1983 of 296 members (up 25 from 1982) and an average worship service attendance last year of 278.

—set next year's conference for October 10-12 at the Mulvane, Kans., Brethren Church.

In addition to the business sessions, the conference also included an address by Moderator Jim Thomas, inspirational messages by Emery Hurd, pastor of the Cheyenne Brethren Church; Rev. William Kerner, Director of Pastoral Ministries for The Brethren Church; and Rev. Gregg Moser, pastor of the Derby, Kans., Brethren Church; a stewardship workshop by Rev. Kerner; and a denominational slide presentation by Charles Beekley, Director of Christian Education for The Brethren Church.

There were 24 registered delegates at the conference, with 45 Brethren present for the moderator's address on Thursday evening and 52 for the Friday evening inspirational service.

—reported by Marilyn Minor District Secretary

Senior Youth Group Hosts Couples Dinner at Muncie

Muncie, Ind. — Fourteen couples from the Muncie First Brethren Church were guests at a "Couples Dinner" October 20 prepared and served by the church's senior youth group.

The couples were greeted at the door by a hostess who seated them at candlelit tables set for four, where they enjoyed salads and a dinner to the sound of Christian music gently playing in the background.

Babysitting was provided for couples with young children.

The dinner was greatly appreciated by the couples, who commented: "You [the youth] should do this twice a year, every year," and "Three cheers to the youth group for a job well done."

—reported by Penny Garrett



Louisville First Brethren Observes Centennial Homecoming Celebration

Louisville, Ohio — A message by Dr. Joseph R. Shultz, special music by former member Nancy DeWalt, and displays of antiques, historical items, and photographs were features of the October 14 Centennial Homecoming Celebration of the Louisville First Brethren Church.

Dr. Shultz, president of Ashland College, presented a message on the truth of the Scriptures during the morning worship service, and Ms. DeWalt sang "He Loved Me." Many prayers of thanksgiving were also offered during the service, as the congregation remembered how good the Lord has been to this church over the years.

Following the worship service, a fellowship dinner was held, with appropriate century decorations gracing the tables. On display in the library area were past treasures of the church, including a complete history of the congregation and hundreds of photographs gathered throughout the past year by church members and friends. A number of family antiques were also displayed.

Each family that attended the homecoming was presented a booklet entitled "One Hundred Years of First Brethren Church."

The Louisville congregation was founded in June 1884 when P.J. Brown and William Keifer led 33 people in organizing the church. Charter member Moses Keim, a local banker, gave the first thousand dollars to begin construction of the church building. His brother, Josial Keim, became the first pastor. The original building still stands, although it has undergone several renovations and additions. Rev. John Brownsberger, who was ordained in the Louisville church in 1964, is the current pastor.

The Homecoming Celebration was one of several special events that have been held throughout the church's centennial year. On May 14 a service was held to honor those who have been members 50 years or more. Other events included a Mother-Daughter Tea and Style Show featuring authentic bridal gowns from 1884 to 1984 and a special Children's Day service in June. A float designed and made by church members to commemorate the congregation's "100 Years of Brotherhood" won a first place in the Louisville sesquicentennial parade on August 12.

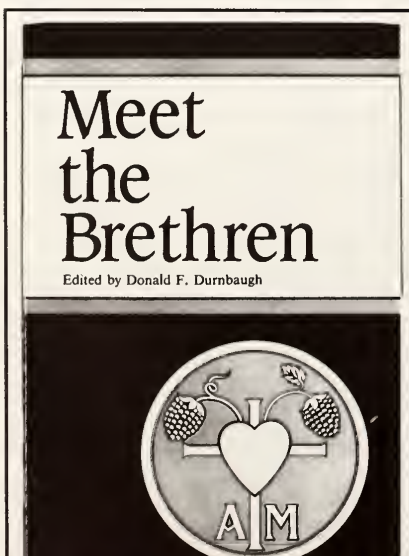
The Louisville congregation will conclude its anniversary celebration with an old fashioned play and candlelight service on Christmas Eve.

—reported by Betty L. Baker
Centennial Chairperson



Harry Dent Walter Meloon

Harry Dent, director of the Billy Graham Lay Center, and Walter Meloon, president of Correct Craft, Inc. (makers of world-famous competition ski boats), will be the main speakers at the Lay Retreat scheduled for February 24 through March 1 in Florida. Mr. Dent will speak February 24th at the Sarasota First Brethren Church, and Mr. Meloon will speak at Lakewood Retreat near Brooksville, Fla., the main site of the retreat. His subject will be "Christian Ethics in Business." The retreat will conclude March 1st with a concert by Gospel Singer Doug Oldham at the Sarasota First Brethren Church. For more information see page 17 of the October EVANGELIST.



Here is your opportunity to enrich your understanding of our denomination and to become acquainted with other Brethren groups that share our heritage as you . . .

MEET THE BRETHREN

The first chapter of this 120-page book covers the Brethren movement from 1708 to 1883. The remaining five chapters relate the history and beliefs of each of the five Brethren groups.

Use *Meet the Brethren* for your personal reading or as a study book for an adult Sunday school class or mid-week group.

***Order from*: The Brethren Publishing Company, 524 College Ave., Ashland, OH 44805**
Price: $2.95 plus postage and handling.

(No charge for postage and handling if payment is sent with order. Ohio residents add 17¢ sales tax per book.)

JPDATE

Pastors' Conference Set For Pasadena, Calif.

asadena, Calif. — "Communicating he Gospel" will be the theme of the 985 Brethren Pastors' Conference cheduled for March 9-12 at the U.S. enter for World Mission in Pasadena.

Conference speakers will include r. Paul Cedar, senior pastor of the ,200-member Lake Avenue Congre- ational Church in Pasadena; Rev. arl F. George, director of the Charles . Fuller Institute; former Brethren issionaries Drs. Charles and Mar- uerite Kraft; Dr. Ralph Winter, gen- ral director of the U.S. Center for Vorld Mission; and Drs. David Luecke nd Paul Pierson, faculty members at uller Theological Seminary.

The basic cost for the conference ill be $72.50 per person, which in- udes lodging for five nights, seven eals (Saturday and Sunday not in- uded), and program share.

Additional information about the nference and about transportation ptions will be sent to pastors in the ext "Leadership Letter." Dr. Juan arlos Miranda is in charge of ar- angements for the conference.

Levittown Church Holds 25th-Year Homecoming

evittown, Pa. — A full day of ac- vities including morning worship, a elebration dinner, an afternoon pro- ram, a light evening meal, and a esper service were part of the 25th nniversary Homecoming held Sep- mber 23 at the Fairless Hills-Levit- wn Brethren Church.

Three former pastors shared in the ay: Rev. Woodrow Brant, the church's rst pastor, presented the morning essage; Rev. Robert Keplinger, the ngregation's second pastor, gave de- otions in the afternoon service and resented special music along with is wife, Dolores; and Rev. Kenneth oward, the church's fourth pastor, oke for the vesper service.

Rev. Tom Kidder, a former member f the congregation who has since be- me a Brethren minister, also partici- ated in the services, as did the pres- nt pastor, Rev. C. William Cole.

Steve and Susan Adams presented ecial music during the afternoon rogram, Kay King Hatch played ano for the services, and Dolores eplinger played the organ. The elebration dinner was organized by ean and Janet King.

—reported by Susan Adams

Laymen: clip and save

Advertisement

1985
NATIONAL LAYMEN'S ORGANIZATION OF THE BRETHREN CHURCH

OFFICERS FOR THE YEAR 1984–1985

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1985—Homer Orndorff, Southeast District; Milford Brinegar, Midwest District

1986—Fred Horn, Sr., Indiana District; Floyd Benshoff, Pennsylvania District; Owen Nye, Central District

1987—Clyde Focht, Ohio District; Lynn Stump, Florida District; Donald Huse, California District

GOALS FOR THE YEAR 1985

1) Each organization send a list of officers or laymen representative and addresses with $2 dues for each member to the National Treasurer by April 1, 1985.
2) At least 60% of membership participating in an organized Bible Study or Prayer Group.
3) Organize and promote at least one (1) "Men and Boys" event during the year.
4) One Public Service with an offering for the National Work, to be sent to the National Treasurer by December 31, 1985.
5) A contribution for the National Project sent to the Treasurer monthly or brought to the Laymen's Session at General Conference.
6) Encourage one or more laymen to prepare, in cooperation with their pastor, to conduct or provide lay leadership for a worship or midweek service of the church.
7) Encourage laymen to cooperate in the promotion of a plan of evangelism in every congregation.

PROJECTS FOR 1985

Brethren Seminary Student Scholarship	$1,000
Brethren Student Ashland College Scholarship	1,000
Growth Partners Club	40
Brethren Publishing Company Endowment Fund	500/yr
Campus Ministry	2,000
Riverside Christian Training School	750
Maria Miranda Tape Ministry	500

Project money should be sent MONTHLY to Treasurer Charles W. King 12483 Tyler Rd., Lakeville, IN 46536

ATTENTION LAYMEN—Please Clip and retain this page for addresses and goals.

From The  Grape Vine

Rev. Spencer Gentle, pastor of the Goshen, Ind., First Brethren Church, entered the hospital November 19th with severe chest pains, tentatively diagnosed as a mild heart attack. Further tests are planned, and at this date treatment and prognosis are uncertain. Remember him in prayer.

Pastor and Mrs. Dann Saylor of the Columbus, Ohio, First Brethren Church and their daughter and grandson will be traveling to Israel and Greece in February.

The **Sarasota, Fla., First Brethren Church** celebrated its 30th anniversary on Sunday, November 4th, with a special evening service.

The **Pleasant Hill, Ohio, First Brethren Church** held its annual Harvest Dinner on November 4th, with 140 in attendance. The senior high youth group presented a program following the meal.

Eduardo Coria, an Argentine national who works with Bill Winter in the radio ministry CAVEA in Argentina, visited the U.S. in November and spoke at the Ashland Park Street Brethren Church on November 20th. He said that in spite of high inflation and other problems in Argentina, Christians now have the greatest opportunity in the history of the country to share the gospel there. He spoke highly of the work of Bill Winter and noted that CAVEA now produces 18 Christian radio programs.

Rev. David Powell, pastor of the Mulvane, Kans., Brethren Church, had an accident recently and suffered a neck injury. He is back at work.

Rev. Duane Dickson will become pastor of the Huntington, Ind., Brethren Church in February.

Rev. Virgil Ingraham and Rev. James Black witnessed the baptism of two adults by **Brethren worker David Chew** on October 23rd while they were in Penang, Malaysia, on an administrative visit.

World Relief of NAE has issued an emergency appeal for $86,000 to help provide life-sustaining supplies to drought victims in Ethiopia.

In Memory

Lillie M. McFarland, 92, October 30. Member of the North Manchester First Brethren Church. Services by Archie Nevins, pastor, Robert Gidley, and Larry Richardson.

Earl L. Adams, 68, October 24. Member for 55 years and deacon of the Vinco Brethren Church. Services by Carl H. Phillips, pastor.

Hazel Hay, 68, October 15. Member for 50 years of the North Liberty First Brethren Church. Services by Donald Snell, pastor.

Edna L. Bell, 95, October 12. Member and deaconess of the Johnstown Second Brethren Church. Services by Don Wagstaff, pastor.

Elwood Ogden, 89, September 14. Services by Rev. William Kerner and Rev. James Ray at the Roann Brethren Church.

Weddings

Tracy Anne Shelley to **Herbert Alan McPherson**, October 13, at the Gretna Brethren Church; James F. Black, pastor, officiating. Bride and groom members of the Gretna Brethren Church.

Church Growth

Ardmore: 1 by baptism
Wabash: 5 by transfer
Levittown: 2 by baptism, 2 by transfer

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION
(Required by 39 U.S.C. 3685)

Title of publication: The Brethren Evangelist
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Known bondholders, mortgagees, and other security holde owning or holding 1 percent or more of total amount bonds, mortgages, or other securities: none
The purpose, function, and nonprofit status of this organiz tion and the exempt status for Federal income tax p poses have not changed during the preceding 12 months

Extent and nature of circulation:

	Average for preceding 12 months	Single issu nearest filing dat
Total no. of copies printed	3,472	3,230
Paid circulation—sales through dealers and carriers, street vendors, and counter sales	0	0
Paid circulation—mail subscriptions	3,065	2,958
Total paid circulation	3,065	2,958
Free distribution by mail, carrier, or other means—samples, complimentary, and other free copies	49	49
Total distribution	3,114	3,007
Copies not distributed—office use, left over, unaccounted, spoiled after printing	358	223
Copies not distributed—returns from news agents	0	0
Total	3,477	3,230

I certify that the statements made by me above are correct a complete.
(Signed) Sterling W. Ward, Business Manag

Letter

Dear Brethren:

Greetings in the name of the Lord Jesus! I have just returned from "Chocolatetown, U.S.A." (Hershey, Pa.), and would like to thank many of you for making the trip so successful. Let me hasten to explain — I did not go to Hershey in order to satisfy a sweet tooth, but rather to eliminate a crippling hip ailment.

Having been told by several orthopedists that my left hip was almost completely deteriorated, and having been encouraged to have a total hip implant, I entered Hershey Medical Center on October 18th to receive a new type of hip prosthesis — one which does not require cement as does the former procedure. I came through the operation "with flying colors" — the surgeons, nurses, physical therapists all expressing their surprise at my condition immediately after the operation and in the days following. Nine days after surgery I was back at the parsonage at Wayne Heights and was immediately able to resume many of my pastoral duties.

I am sharing this with the readers of the EVANGELIST because I know that it was because of the faithful prayers of many of you that this successful op eration and speedy recovery were pos sible. I want to take this opportunit of expressing my thanks to each one o you, for I know that I will not have th time nor perhaps the opportunity o contacting each one of you personall

The Maurertown Brethren had a 24 hour prayer vigil the day of my opera tion; other church pastors wrote to le me know that their people had me i their prayers; I received (and am stil receiving) cards from brethren all ove the country assuring me that I was i their prayers; I was blessed with liter ally dozens of notes from brethren a North Manchester (where I pastore 25-30 years ago; Brothers Harold Bar nett and Brian Moore performed blessed annointing service for me; m boyhood chum, Bill Kerner, kept th brotherhood informed of my situatio through some of his letters, etc.

My deepest thanks and gratitude t all of you for this wonderful outpour ing of prayer and concern. The Breth ren Church might have her shortcom ings (as some are quick to point out) but I praise the Lord that we are stil a church that prays and loves.

Pastor HENRY BATE
Wayne Heights Brethren Churc
Waynesboro, Pa

Matthew 19:14

Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."



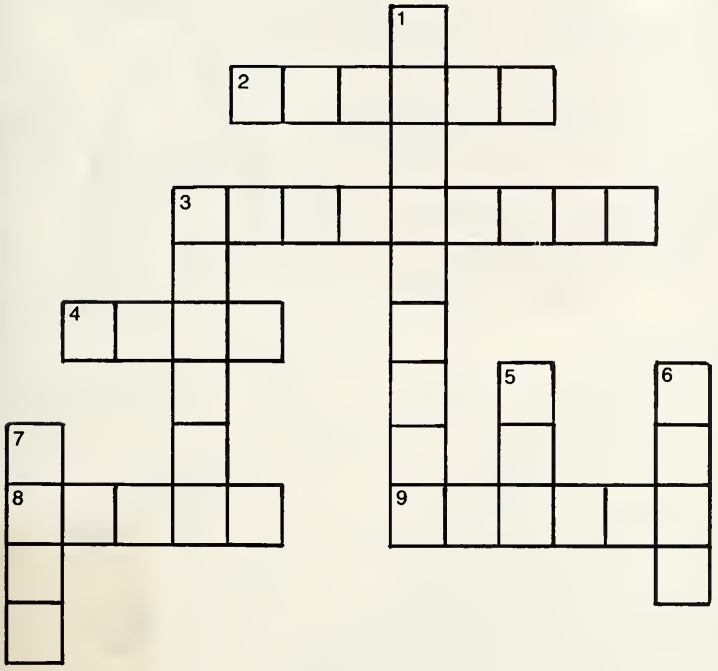
CHRISTMAS CANDLES

Jesus said, "I am the light of the world . . ." (John 8:12).

Candles are not mentioned in the Bible. The people of Bible times used oil lamps instead. Even the poorest home kept a lamp burning at all times.

Lighted candles are used today as a symbol to represent Jesus as the light of the world. As you watch flames dancing, be reminded of the joyous birth of Christ which lights the world.

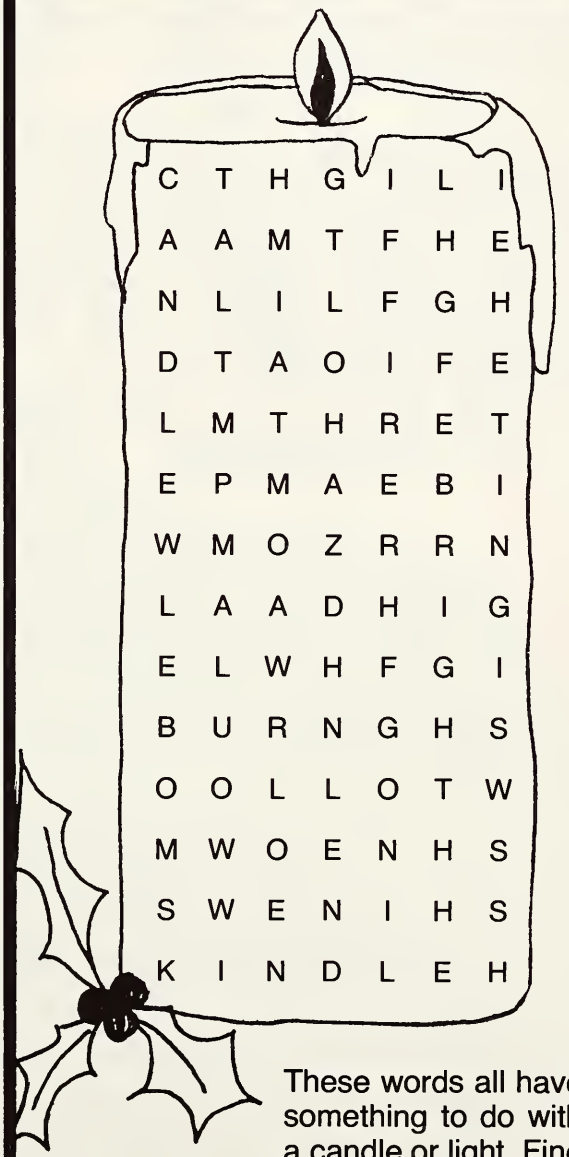
CHRISTMAS CROSSWORD



Fill in this crossword puzzle using words that tell of the birth of Christ.

Across:
2. Husband of Mary
3. People who care for sheep
4. It shone over the place where Jesus was born
8. Heavenly messenger
9. Place where Baby Jesus was laid

Down:
1. City where Jesus was born
3. The innkeeper offered Mary and Joseph this
5. They found no room here
6. Jesus' mother
7. Another name for the Wise Men



These words all have something to do with a candle or light. Find them in the puzzle.

candle	lamp	kindle
flame	blaze	ignite
fire	bright	burn
beam	light	shine
	glow	



Thank You
For the Opportunity to Serve You

It's the Christmas season . . . an appropriate time to tell you how much we appreciate the opportunity to serve you through . . .

The Print Shop
The Brethren Evangelist
Brethren Books and Tracts
The Sunday School Department
The Brethren Church Bulletin Service

We wish you a meaningful Christmas and a New Year filled with God's richest blessings. And we look forward to serving you in the months ahead.

Sterling Ward, Executive Director
Mrs. Pat Dovey, Administrative Assistant
Robert Allen, Print Shop Manager
Richard Winfield, Editor

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